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CALVINIST CONTACT
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Council of CRCs moved cautiously

The Council of Christian Reformed Churches in Canada, meeting in Willowdale, Ontario, last week was cautious in mapping out the next two years of activities for the committees and personnel of the Council.

• Council turned down a recommendation from the Committee for Contact with the Government which wanted to have a staff person to help the committee in its research.

• It turned down a recommendation from the Indian Ministry Committee to hire a full-time person as part of a new Native Awareness Program. Instead it told the committee to carry out such a program without the full-time help.

• It called for further study on a proposal from the Committee for Contact with the Government to join Project Ploughshares, Project North, Ten Days for World Development, the Task Force on the Churches and Corporate Responsibility, and the Interchurch Committee on Human Rights in Latin America. Council decided that observers should continue to attend these organizations and to critically assess them.

• Council decided to appoint a study committee to look at proposed guidelines for cooperation between Council and other ecclesiastical bodies and other agencies, and also to get responses to those guidelines from the churches and classes. The committee was instructed to report to Council in 1983.

• The Council Interim Committee was instructed to review the present duties of Council's executive secretary and to redefine his role within Council. There was a concern that Rev. Van Eek was spreading himself too thin in terms of his workload and that some of those areas of involvement should be taken away, such as his intense involvement in the refugee and Indian ministries.

• Council adopted a budget for the Indian ministries amounting to $220,000 for both 1982 and 1983 which comes to a quota of $12.10 per family, based on 17,700 families. Churches within Classis Eastern Canada, even though they are not members of the Council, do share in this ministry.

• The budget for Council's work was also approved for a total of $91,000 for 1982 and $101,000 for 1983. The per family quota is $5.52 for 1982 and $6.12 for 1983, based on the 16,500 families within the nine member classes of Council.

What is this Council of Christian Reformed Churches?

Rev. Lambertus Mulder

The Council of Christian Reformed Churches in Canada (CCRCC) is a voluntary association of Christian Reformed Churches within Canada which was formed in 1966. The ten Canadian classes formed the Council so that matters of mutual concern which could not properly be handled by the local churches or by the synod could still get proper attention.

The Council is an ecclesiastical body and deals with ecclesiastical (church-related) matters...but matters which are of particular interest to the Canadian classes and churches.

For the past several years, only nine of the ten classes in Canada have been members of this voluntary association. Classis Eastern Canada continues to have difficulty with the matter of authority of the Council. When Council speaks, its decisions are not necessarily binding upon the classes.

The Council has four standing committees. The Committee for Contact with the Government does much research and proclamation in the areas of refugees, criminal justice, national unity and the constitution, and pornography. It has also spoken out in recent years on lotteries and abortion.

The National Committee for Ministry Among Indians and Metis in Canada oversees the work of Rev. Henry De Bruyn in Winnipeg and Rev. Harry Kuperus in Regina who both head up ministries among Indians. Each centre has its own community programs with small staffs and facilities to conduct these programs.

The Interchurch Relations Committee keeps in touch with other denominations such as the Presbyterian and Reformed churches. These meetings centre around discussions about doctrinal and creedal differences. In essence the committee has been busy telling the mainline Canadian churches just what the CRC is all about.

The Council Interim Committee takes care of much of the routine work of the Council between the biennial meetings. It appoints members to various committees if vacancies suddenly occur. The committee also oversees the work of Council's full time executive secretary, Rev. Arie Van Eek.

When Council meets every two years each of the member classes sends a minister, an elder, and a deacon as delegates. A group then of 30 men forms the Council and makes the decisions on behalf of the member classes.

Council usually meets for two or three days and all of the material in the printed agenda is divided among several small committees which meet on their own and then bring recommendations to the full meeting for deliberation and discussion.

At the recently held meeting of Council there were five committees to handle all of the work, dealing with Interim Committee, Contact with the Government, Indian ministry, Interchurch matters, and finance.

Toward the conclusion of the meeting of the Council, a budget was adopted which reflected the actions of the Council. The churches within the member classes are then sent copies of the budget with an attached quota (amount per family) figure. This quota reflects the costs of operating the Council and its committees.

As a voluntary organization, Council's direction is determined by the member classes. The growth and development of the Council is controlled by the classes.

Clerk Keith Knight, left; President Rev. J.J. Hoytema, Vice-President Rev. Morris Greidanus. — C.C. photo

Appendix H — The church's relationship with government

The church has heard a great deal of Report 44 in recent years. The Council of Christian Reformed Churches in Canada has a document which will hopefully be as well read by the churches and individual members. It is called Appendix H which appears in the Agenda of the meeting of Council.

Entitled simply Draft of a Proposed Submission to the Government of Canada, it is a 10-page document prepared by the Committee for Contact with the Government. The document came out of a recommendation when Council met in Calgary in 1979 and told the Committee to prepare a confessional statement of the church's position and public concerns.

The Committee came to Council with a wide-ranging document covering such areas as basic principles, human rights, group rights, social concerns, the environment, economic growth, industry and labour and international responsibilities.

The document will form the foundation for the Council and specifically for its Committee for Contact with the Government.

Appendix H was approved in principle by Council but it was referred to the churches for further study and reaction. Reactions must be in to the Committee for Contact with the Government by May 1, 1982.

Council declared that the statement was "generally valuable" but that it needed a specific critique before being adopted. It is hoped that local consistories and individuals will look at the document and submit their responses.

Elbow room

The Committee for Contact with the Government had asked council for a change in the committee's mandate which would give it more room to act on its own. The Committee said it wanted the freedom to be able to react quickly to government action, without having to get approval for its work through the Council Interim Committee. An overture from Classis Hamilton expressed some concern about giving the Committee more freedom. Council agreed with the classis and told the Committee to continue to get approval for these special pronouncements from the Council Interim Committee.

Council articles by Keith Knight

An Editorial

Heavy schedule, genuine concern

by Keith Knight
C.C. Editor

When 27 men sat down in the pews of Willowdale Christian Reformed Church in Toronto on the evening of November 10, it seemed like opening exercises for a consistory meeting rather than opening session of the Council of Christian Reformed Churches in Canada.

One third ministers, one third elders, one third deacons. It was a good ecclesiastical balance. Rev. Jerry Hoytema, minister in Burlington, was elected president. Rev. Morris Greidanus, minister in London, was elected vice-president. Keith Knight, elder in St. Catharines, was elected clerk.

The agenda was full and the next two-and-a-half days were packed full of committee meetings, plenary (general meeting) sessions, and breaks for meals and coffee.

Even though Council is a deliberative body, discussions during the first day were minimal. It undoubtedly took time for the delegates to get used to each other and to recognize that they were all equals around the table.

Visitors dodged in and out of the meeting, perhaps curious about what Council was all about. Observers and resource people were available to the committees and to the Council and on many occasions they were as much a part of the debates as the official delegates were. That was a liability.

When the Agenda for Council was sent out to churches in mid-summer, it sparked some reaction from churches. There was a concern that the Council and its committees were growing too quickly and that the requests for additional staff on a few fronts would soon turn this Council into an uncontrollable lion.

The decisions by Council steered the assembly and the committees back onto what seems to be a right road. The 27 men, representing nine classes from Victoria, B.C. to Kingston, Ontario, tightened the reigns of control on the Council. They told the Committee for Contact with the Government, in effect, to slow down. They told the Indian ministries to review their plans for growth.

The presence of deacons may have seemed strange to those who are accustomed to classis meetings and synods. Their presence at Council was invaluable. Their deaconal concern for the refugees, for the Indians, and for finance were welcome.

The sentiments of many delegates were perhaps best expressed by Dr. R. Schuld, a medical doctor and elder delegate from Alberta South who served as a reporter for one of the committees: "I feel much more at home with the human body than with the ecclesiastical body."

But the delegates participated in a meaningful exercise of mutual concern for the Christian Reformed Church and her role in Canadian society.

Indian ministry warmly received by Council

The meeting of the Council of Christian Reformed Churches in Canada (Nov. 10-12) expressed a great deal of warmth for the Indian ministries which are being carried out by Rev. Henry De Bruyn in Winnipeg and by Rev. Harry Kuperus in Regina. It was a warmth which spilled over from the two day Conference which preceeded the meeting of Council. (Reports on that Conference will appear next week).

While the Council was in session, Indian representatives were meeting with federal leaders in Ottawa over their native rights. These concerns were brought into a clear perspective by both Rev. De Bruyn and Rev. Kuperus in their reports and comments to the Council.

As a result of these concerns, Council began the first full day of deliberations (Nov. 11) by sending a telegram to Prime Minister Trudeau expressing a biblical concern for the basic rights of the native peoples.

The telegram, signed by the officers of Council, read as follows:

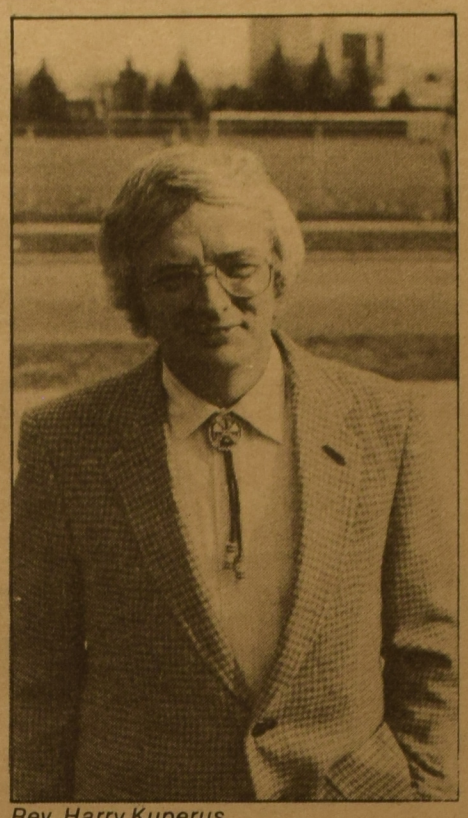
"The Council of Christian Reformed Churches in Canada, in session in Toronto on November 11, 1981, views with grave concern the federal and provincial governments' failure to recognize clearly and to safeguard fully the fundamental freedoms and human rights of the Aboriginal peoples, the basic rights of the unborn child, and the institutional, associational, and group rights of the diverse value and faith communities that constitute the Canadian Mosaic.

"In keeping with our Biblical belief that all persons are created in God's image, and consistent with our Christian commitment to do justice, show mercy, and walk humbly with our God, and because we and you are obliged in harmony with our respective responsibilities to serve and protect the weak and the needy, the poor and the powerless among us, we respectfully urge you to entrench the basic rights of all persons, peoples, and communities within the framework of a just constitution that properly protects all and discriminates against none.

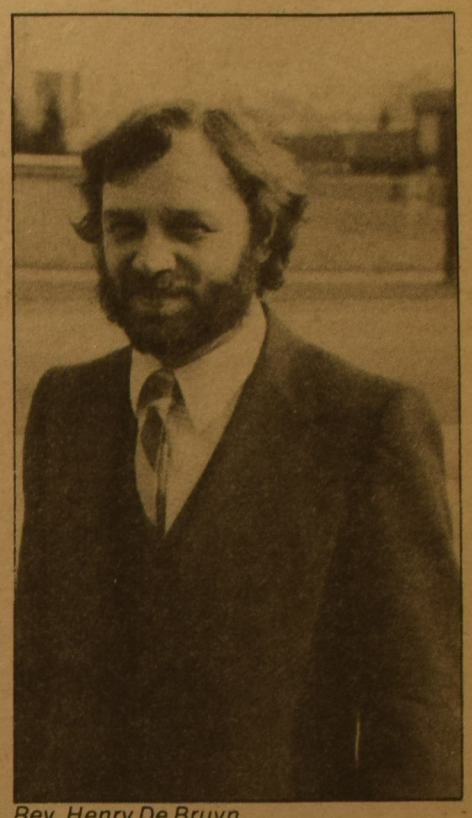
"Furthermore, we respectfully request that in the upcoming constitutional conference directly affecting the Aboriginal peoples of Canada, including the identification and the definition of their rights yet to be entrenched in the Constitution, you grant the Aboriginal peoples the right to co-determine their future within Confederation.

"May our Lord, Who has dominion from sea to sea, give you the vision, wisdom and courage to exercise your political office for the sake of justice and freedom for all persons and communities, regardless of race, colour, sex, or creed.

Rev. J. Hoytema, President
Rev. M. Greidanus, Vice-President
Mr. K. Knight, Clerk
Rev. A. Van Eek,
Executive Secretary"



Rev. Harry Kuperus



Rev. Henry De Bruyn

Third ministry

The National Committee for Ministry among Indians presented a proposal for the creation of a third Indian ministry. That concept was already approved by Council in 1979. It was encouraged by this Council to continue its preparation work. A number of locations are being considered by the committee.

The committee was also mandated to "implement an intensive program of education/awareness-raising among the churches" for the next two years. It seems that the work among the Indians receives little attention in congregations. The committee was given $10,000 on the 1982 budget to develop an audio-visual program which can be shown in the churches.

The Winnipeg ministry will receive a pastoral assistant who will be a native. A new centre will also be built in Winnipeg and funding for that program was also included in the Indian ministry budget.

The Regina ministry will approach local diaconates for some form of assistance in funding an alcoholism counsellor which is needed in Regina. A part time youth worker, secretary and driver will also be hired there.

Council wants Eastern Canada back

Classis Eastern Canada was sadly missed and not forgotten when the Council of Christian Reformed Churches met last week. Two delegates to Council who formerly lived within the classis — Rev. Lambertus Mulder and Rev. Albert Dreise — did an admirable job of presenting the sentiments of Classis Eastern Canada when the matter was discussed.

The Council said, in essence, "we want you back". It asked the classis to reconsider its decision of 1978 to withdraw itself from the interclassical assembly. Council declared that the Canadian classes are "in need of this unified assembly".

Indian ministry budget

Receipts	**1982**
Grant in Aid	$ 1,500.00
Interest	1,000.00
Gifts	3,000.00
Quota Contributions	214,101.00
Total	$219,601.00
Disbursements	
Administration	250.00
National Committee	7,420.00
Newsletters, etc.	3,000.00
Salaries - Basic	40,366.00
-Allowances	17,840.00
Insurance & Pension	4,625.00
Native Awareness Program	10,000.00
Survey	
Transfer to Ministries	
Winnipeg	72,040.00
Regina	64,060.00
Total	$219,601.00
Per Family Quota	$12.10

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De Bolster's inauguration

Redeemer College steps closer to reality

THE COLLEGE STAFF: (l to r) Justin Cooper (Political Science), Harry Van Dyke (History), Hugh Cook (English), President Henry De Bolster, John Bolt (Theology), Theodore Plantinga (Philosophy), and Harry A. Van Belle (Psychology).

by Keith Knight
C.C. Editor

The march toward the opening of Redeemer College next year continued its rapid pace recently with the inaugural ceremony of Rev. Henry R. De Bolster as the college's first president.

Pomp and pageantry marked the ceremony on Reformation Day in the stately Centenary United Church in downtown Hamilton, Ontario. About 700 people attended and most were impressed by the high degree of professionalism by which the ceremony was carried out.

The processional included the new faculty of Redeemer, the presidents of sister Christian colleges, and representatives of the education and church communities of Ontario. Clad in black robes and marching to Bach's Toccata and Fugue in F Major, the audience was impressed by the notion that Redeemer College is to be taken seriously as an academic institution.

Rev. John Zantingh, chairman of the board of governors of Redeemer, opened the ceremony. Calvin College professor of music Carl Kaiser sang on several occasions throughout the 90-minute ceremony.

The King's College President Dr. Sidney DeWaal opened with prayer. The inaugural litany was read responsively, narrated by Norman Van Dyke and Arend Kersten. Trinity Christian College President Dr. Gerard Van Groningen closed the litany portion in prayer.

The investiture of H.R. De Bolster to the office of president was carried out by Rev. Zantingh. Shortly thereafter, Rev. De Bolster presented his inaugural address entitled: "The Witness and Foundation of Redeemer Reformed Christian College." Those who may have been apprehensive or concerned about the college's future direction were convinced once again that the college has been founded on the infallable, authoritative Word of God.

Rev. De Bolster began his address by outlining a bit of the history of the college.

"Our college is in no way a protest group," he said. "We will work closely with the other sister colleges. We want to extend the Christian education system to the college level within Ontario, just as it has been done in the United States and in Alberta.

"We are not a protest group to the Institute for Christian Studies or to the secular universities. We live in a pluralistic society," he said. We all have a right to exist.

Rev. De Bolster expressed deep concern for the future of Ontario's young people. "Our young people are the Lord's children. They need a firm foundation. We have seen how many young people have left the Lord's way. And that is why a Christ-centred education is a must. That is what our confession is all about: Redeemer College — Christ is King and Lord."

He challenged the young people to look at their educational values. "What if secular colleges are cheaper? What if Redeemer provided no grants at all? What if it takes one extra year at Redeemer to get where you want to go? What value do you place on Christian education? Will your confession carry you through? It is that confession that opens up Redeemer College: Lord, we are yours.

Rev. De Bolster stressed that Redeemer College requires a united effort: president, staff, faculty, students and the membership.

"Redeemer must remain Christian," he stressed. "For us the source is the Bible. How do we interpret that Bible? From a Reformed perspective. It is the infallable, authoritative Word of God." He concluded by calling Redeemer College a koinonia — a community of believers.

Following his address, Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, spoke on behalf of the CRC community. John Stronks from the Ontario Alliance of Christian Schools spoke on behalf of the elementary and secondary school community.

Calvin College president Dr. Anthony Diekema spoke on behalf of the sister Christian colleges. He pledged close cooperation between all five colleges (Calvin, Dordt, Trinity, King's and Redeemer). "How will we get along? Splendidly," he said.

Bernard Zylstra brought greetings on behalf of the Institute for Christian Studies.

Rev. De Bolster introduced the faculty to date for Redeemer: John Bolt, currently instructor in religion and theology at Calvin College; Hugh Cook, associate professor of English at Dordt College; Justin Cooper, currently acting dean at Redeemer; Dr. Theodore Plantinga, assistant professor of philosophy at Calvin College; Dr. Harry Van Belle, director, Bethesda Cascade Christian Counselling Centre, B.C.; and Drs. Harry Van Dyke, instructor in history, Free University, Amsterdam.

Closing remarks were said by Rev. B.J. Haan, president of Dordt College.

Following the ceremony more than 600 people had fellowship together in the church basement, meeting with faculty and old friends.

The ceremony is over and the Redeemer College administrative staff and board of governors return to their search for a location for the college (somewhere in the Hamilton area) and to the job of student recruitment. A membership meeting is expected to be called within the next few weeks to decide on the college's location.

The college's doors will swing open within 10 months from now. Student recruitment has already begun in earnest. Redeemer College, once a dream, is now only a few months away from reality.

Redeemer and Reformation

Thoughts on the Inauguration of the First President of Redeemer Reformed Christian College, Reformation Day, 1981.

When Martin Luther hurried
from the Wittenberg john
filled with insight
like a bride suffused
with the joy of knowledge,
did he feel
what we felt?
When he tacked the tacks
into the massive doors
of the fifteen-hundred-
year-old edifice
like a woodpecker pecking
at a giant California redwood,
did he turn to his companion
and speak of history?
Did he feel the heft
of his hammer heavy
as an axe,
and did the blood rush
to his head with the proud
thrill
of a steeplejack
who feels the tree
that sheltered him
quiver and sway?
Or did he himself shiver
and pray?

Were we moved by the cleric
gowns,
the solemn words and organ
tones
to say, Truly this is a great
enterprise?
Or did our hearts shuffle
like sandalled feet
footsore from Roman roads;
and did they whisper,
We could not do otherwise?

Harry der Nederlanden

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Church Page

Pastoral Pondering

Wait for the Spirit to lead

In two places the Bible speaks of the leading of the Spirit, in Romans 8:14, and in Galations 5:18. Sons of God are led by the Spirit and sons of God allow themselves to be led by the Spirit.

Obviously interpretation of such guidance is not without danger. We hear much talk about the Spirit that sounds like people are leading the Spirit rather than being led by him. Some (fortunately not many) claim that sickness is not necessary. If you only pray enough, or have faith enough, you will be healed. That is a way of forcing the Holy Spirit, leading him rather than being led.

Some people claim that when they want an answer from God, they will get it, immediately, at their time. That too is leading the Spirit, rather than being led.

Some people claim that when others are not healed it is for lack of faith or prayer. But when they are not healed it is God testing them. That too is forcing the Spirit, making him or his Word, say something he doesn't say.

Such people are so defensive, so afraid, that they cannot listen to what someone else says, only to what they themselves say. They have an answer for every question. They cannot live without having every problem solved. They cannot **wait** on the Lord. They are always right, and everyone who disagrees with them is always wrong. They cannot listen. And, therefore, they cannot minister.

The Spirit leads us to gentleness, he teaches to be led and to wait.

Rev. J. Quartel,
Calvin Chr. Ref. Church,
Ottawa, ON

Advertising needs to be honest

On Thursday of this week the Canadian Medical Association (CMA) was taken to task in a *Journal* editorial for having dared to make the suggestion that beer ads should be banned from television. The CMA was concerned about the social and health problems created by advertising which leaves the impression with young people, that to be really happy, and to look masculine, you must have hold of a bottle of beer when you relax on the beach or in a park.

The Journal, in the name of freedom of information, raises a vigorous protest against the audacity of the CMA to even make such a suggestion. "How dare our doctors make such a suggestion which could lead to even further erosion of our precious freedoms?" Similar cries of concern have been heard in British Columbia lately where the government passed legislation making it difficult for hate-mongering organizations like the Ku Klax Klan (K.K.K.) to disseminate their distortions and lies.

In all this it strikes me that we have an obsession with freedom. While I am all for guarding our basic freedoms - (freedom of speech, freedom of association), I realize that an obsession with freedoms can lead one to the defense of some very peculiar things. This obsession also closes our eyes and minds to what is really at stake. It is not at all(as many, including the editor of *The Journal*, seem to think) a matter of freedom of information. Rather, this concerns the freedom to disseminate misinformation. From a Christian point of view, we should not only be concerned about the dissemination of misinformation; we should oppose it. Freedom of speech? We are all for it. But society has long recognized that shouting fire in a crowded theatre is a form of freedom of speech that must be denied people. As a practical joke, it has devastating results as people trample each other to death in the rush from the building. It is illegal because it is misinformation which will destroy people. The same principle holds for the beer ads which the CMA would like to banish. It, too, is misinformation which has devastating effects in our society.

No, we would not want to banish all liquor ads, no more than I would like to see it made illegal to shout fire when there really is a fire. But the lies must be countered. The suggestions that to be manly and virile, you must smoke or drink, need to be banished. We need truth!

Rev. H. G. Samplonius
First Chr. Ref. Church
Edmonton, AB

It is not easy to be vacant

Dear Congregation: The past few summer months have been eventful for the consistory. Unfamiliar responsibilities and concerns have brought consistory closer together. After Sunday morning services the elders have been staying for short meetings to go over the concerns of the congregation, with a moment of prayer. I may speak for all elders that the Lord has blessed us and strengthened us in our responsibilities. I know it requires patience of our families who have to wait every Sunday, but we are called to the Lord's work. The beauty of this is that we are blessed equally.

A few months ago I shared with you that I realized how much this congregation depended on our past minister, so much so, that the greatest amount of church work was done by him. This, I feel, is wrong. We, as a congregation, if we love our Lord, should be ready for him anytime and say, "Lord, what do you want me to do?"

Our concern now is the elections of new consistory members, teachers and members for various committees. By the time you read this you will have received a new nomination list. The consistory urges you to take a serious look at it. Don't just put down a name so that **you** don't have to do it. Yes, look at this list prayerfully and make it your business to get to know the people whom you have selected or, you may decide to put your own name down and say, Lord here I am, what do you want me to do. You decide, but prayerfully, because for our congregation to survive and grow we must unite with our Lord, and with a willingness to sacrifice.

Soon we will have a new pastor. Let's show him that we are a congregation in the Lord.

Maple Leaf Drive
Reformed Church
Toronto, ON

Plan to see the Back to God Hour facilities yourself

Some of our members recently went on a trip with RACOM, the fund-raising organization of the Back to God Hour. They enjoyed it.

It was great visiting all the facilities connected with the Back to God Hour. Now we have a better understanding of how things are done and how our gifts are used. We are still inspired when we think back of the words spoken by the various ministers of the Back to God Hour, such as the Reverends Nederhood and Boonstra, and the others, including those representing the Chinese, Japanese, Arabic broadcasts.

It is well to remember that God called all of these men to work for him, just as he has called us to work for him. After all, God planned this already before we were born, so that today many might be brought into his kingdom. Evil grows fast in this world; the end is coming. The Back to God Hour is a mighty instrument in God's hand to bring his chosen people from the ends of the world. Even Russia, for example, cannot stop the glad tidings of salvation sent via the airwaves into that country.

Yes, if you have a chance to go, say next year, all of us recommend this particular tour and trip.

Clinton (ON)
Chr. Ref. Church

Vacancies cause total congregation involvement

It is now, during the busy church season that we really feel the effect of being vacant. Much of the pastor's work is being taken over by consistory and congregation. The consistory will be much busier with administrative and pastoral care work. The elders will be called upon to do much more visiting of the sick and shut-ins than was the case when we had a pastor. Additional catechism teachers need to be found. There is the bulletin and the mail of which the church receives quite a bundle each week; contacts with classis and denomination need to be maintained; worship services need to be arranged and preaching services provided. So many tasks we ordinarily take for granted because they are carried out behind the scenes. All the church work needs to be done regularly, timely and systematically in order for our church life to function. Nothing stretches and displays the talents of a congregation more than a vacancy.

The essence is: If you are approached for a task, or if you read in the bulletin a call for volunteers, please give it your utmost consideration. Much work needs to be done. And the Lord calls us to do it according to the talents he has given us.

First Chr. Ref. Church
Montreal, PQ

Young people have a place in the local church

Consistory has given approval to the following recommendations suggested by The Committee for Youth Involvement:

- That West End C.R.C. no longer express its size in terms of number of families within her membership, but rather in terms of total number of members.
- That all students from grades 10 and up receive 12 envelopes per year to guide them in their giving.
- That all full-time wage earners receive 52 envelopes per year to guide them in their giving. Furthermore, these members are expected to give 4% of their gross income towards the church budget. Since the church still recognizes 10% tithing as the good standard, the remaining 6% should go to other worthy causes.
- That each committee in existence now, or appointed by council in the future, include youth representation wherever possible; and,
- that the actual working out of part 1. be done by the Youth Council.

Westend Chr. Ref. Church
Edmonton, AB

Church News

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MISSET vakbladen

Uw exclusief agent voor deze gespecialiseerde vak-informatie is natuurlijk Holland Magazines. Neem bijvoorbeeld de agrarische tijdschriften, zij zijn toonaangevend in de wereld. Geen wonder eigenlijk, de Nederlandse landbouw en veeteeld staat op een eenzaam hoog peil. Neem een abonnement voor wekelijkse deskundige "shop-talk" uit Nederland; verdien de abonnement-kosten in een ommezien terug met deze winstgevende informatie. Een uitgebreid informatie-blad ligt voor u klaar, vraag erom!

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Oh ja, ook over uw interesses zoals: De kinderen, planten, tuinieren, de hobby's, antiek, schoonheids verzorging, politiek, sport, dieren, puzzles, het Koningshuis, woninginrichting en nog véél meer, véél te veel om op te noemen. Kortom leesplezier voor het hele gezin om de lange, koude winteravonden weer "Hollands" gezellig te maken. **EN** . . . last but not Least Nederlandse tijdschriften brengen een stukje van het **"Vaderland"** bij u thuis.

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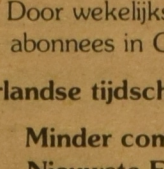

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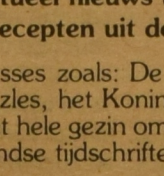

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How do marriage counsellors handle strained relationships?

by Dr. Leonard J. Kirk

Dr. Kirk is a St. Catharines, (ON) counsellor with Salem Christian Mental Health Association.

When someone seeks help from the Christian counsellor, he usually comes with awareness of, or at least assumptions about, the counsellor's beliefs and values. He expects to receive information and assistance in accord with his faith and its teachings. (Indeed, it may be because of the counsellor's beliefs that his help is sought). It is often taken for granted that the Christian therapist shares a set of values common to Christianity as a whole.

Among the values held by Christians in general are those of the sanctity of marriage. The client, therefore, frequently assumes that the Christian counsellor will seek to promote marriage as a life-time relationship under God. The client may expect the therapist to view separation and divorce as unacceptable alternatives for unhappy and unsatisfying marriages. In many cases, such individuals hope that counselling will provide a means of improving their marital state. On the other hand, those who view their marriage as beyond help may be searching for ways of resolving their own inner conflicts within the context of the Christian faith.

Salem's counsellors/therapists recognize and affirm the importance of the marital commitment. Together with God's people and the ministry of the church, they seek to promote and encourage the individual's ability to develop and maintain deep and lasting relationships with others. This is especially true with regard to the intimate commitment of marriage. The Christian counsellor believes in the value of preparation for marriage through education, counselling, and the utilization of the community's support systems for promoting and enhancing this intimate union.

In order to provide opportunity for growth and enhancement of marital relationships, Salem offers not only counselling for couples through its clinics, but also learning experiences through Marriage Enrichment Conferences. The weekends are conducted within pleasant, comfortable surroundings by trained and experienced personnel. While strict privacy for each couple is assured, provision is made for sharing with others if this is desired.

Where marital disharmony exists, and Salem's help is sought, our counsellors strive to aid the couple to discover means for developing better communication with each other, deeper understanding of the differences between husband and wife, and greater appreciation for the personality of each partner. Often these clients are surprised to learn that their mates have feelings similar to their own and that their spouses love them deeply in spite of the problems.

Sometimes, in spite of the efforts to facilitate the healing of a battered or broken relationship, reconciliation does not occur. One or both partners may decide to terminate the marriage. Although he may not agree with the couple's choice, the counsellor recognizes that the clients are responsible for making their own decisions.

Salem's therapists do not advise clients to seek permanent separation and/or divorce, neither do they recommend continuation of a devastating relationship. To suggest to a couple that they should dissolve their unhappy marriage, or to tell a person who is experiencing persistant physical and emotional abuse that he or she must go on living with a partner who is unwilling to make necessary changes, is to assume responsibility which does not properly belong to a counsellor. If, in such situations, the husband or wife should subsequently suffer serious physical or mental damage as a result of following the counsellor's advice, the therapist would have contributed to the destructive outcome.

In the event that a permanent separation (which may or may not include divorce) does take place, the parties involved are likely to need counselling as they seek to come to terms with the situation and with themselves. This can be especially important when children are involved. Moreover, the separated or divorced person may need assistance in dealing with feelings of hostility, guilt, and self-doubt. He or she may need reassurance that God's forgiveness is still available and that God's love is yet extended to him or her. The Christian counsellor can offer support during the period of grieving and readjustment that frequently occurs.

Finally, the therapist may be able to help the individual to understand what went wrong in the marriage in order that he or she may learn how to avoid similar problems in a subsequent relationship.

Happily, the majority of couples who come to Salem's clinics for marital counselling are able to discover means for improving their relationships. They learn to express their feelings more openly and with less anxiety. They also grow in their ability to understand and accept their partners' communication of themselves. One example of those whose marriages have improved is that of the wife and mother who came for help when the relationship between her and her husband had become unbearable. After a number of sessions involving both her and her husband, she indicated to the therapist that her marriage was now better than it ever had been before counselling.

PASTORAL COUNSELING

by Rev. Ralph Heynen

Ten commandments in the home

In a recent survey about the religious attitudes of people, it became evident that the majority of those interviewed did not know all of the Ten Commandments. Almost 80 percent admitted that they could not mention all ten of them. There is a lack of interest in the Bible because many people don't know the Bible very well. If you listen to some of the talk shows that have questions about the Bible, you are absolutely amazed that some people don't know the difference between Moses and Noah, etc. Even in Christian churches there is often little emphasis on the demands of the Law of God as it is given in the Ten Commandments.

In a recent Ann Landers column, the story was told of a 14-year-old girl who was having a premarital sexual relationship with a boy she dated. She wrote to Ann to ask what time of the month was safe since her religion forbade the use of birth control devices. Ann wrote back to her: "Your religion forbids you to do what you are doing at any time of the month!" The girl was evidently a Catholic but she was obviously ignorant of the fact that what she was doing was a transgression of one of the commandments of God and it was not simply a matter of what the church taught.

Occasionally I counsel with young people and I find that many of them are not aware that sexual experimentation is called fornication in the Bible. They assume that if neither of the partners in the affair is married, there is nothing wrong with it. Couples living together without the benefit of marriage are committing the same sin. Often when you use the word "fornication" they will say, "What is that?" They haven't the slightest idea and yet the Bible uses it so commonly and clearly when it talks about adultery. We have become accustomed to the idea that couples that are not married go on vacations together. You often see young couples go off together and they live by themselves or they are involved with a group. But when you describe their relationship you cannot come up with any other word but **adultery**. It is flatly contrary to the command of God — Thou shalt not commit adultery. It is a sin - not an unpardonable sin - but it is a **sin** that people commit.

Children ought to be taught the meaning of the commandments of God. They should be taught that stealing, lying, profanity, and immoral acts are sins against God. This should be done by both word and example. I don't like the idea of frightening a child into behaving by saying: "If you don't do this or that, your Lord is going to punish you." You ought to be able to come to your children and say: "God tells us that we may not do this." That is far more potent than any words that come from Mother or from the neighbours or even from the preacher.

How do you handle this in a family? I feel that the example and pattern that parents set is the most powerful influence in the life of a child. It is well for parents to admit that they, too, have sinned. You may confess this in your prayers in the presence of the family. We are quite ready to say: "I made a mistake." But do we actually say: "I committed a sin against God"? Maybe we ought to use the term a bit more freely around the home. I am not so afraid of the fact that a child may have feelings of guilt because some guilt feelings are necessary to lead him to the place where he can also find the joy and the blessing of forgiveness.

A lady told me: "My daughter is a born again Christian and so is her boyfriend, but they are living together without benefit of marriage. I do not approve of it and I do not like it, but what can I do about it?" My reaction would be to say: "It is a sin. Not just something you don't like, but it is definitely wrong in the eyes of God."

We often come to the point where we are afraid to use the word "sin". It has become an ugly word. People are ridiculed when they talk of the "sins of the nation" or the "sins of our generation", etc. The fact is that this is what scripture says.

Let your children be aware of the Ten Commandments. Teach them the commandments and even though you do not understand them all to the fullest yourself, the commands of God ought to be a real force in the home. None of us keep the commandments of God perfectly and God knows this. That is why we have been taught to pray "Forgive us our debts as we forgive our debtors".

And beyond every statement in the Bible that condemns us, the beautiful echo of the call of Jesus says: "Come unto me and find forgiveness." Let's try to live according to the commandments!

THOUGHT FOR THE WEEK: *We are often awed by the accomplishments of the modern electronic brains, but have you ever considered that the human brain is far more complicated? In man there are powers of the soul which link us to an eternal God. We are made as His image bearers and we ought to live as those who acknowledge that we are image bearers of the Most High God!*

Mount Carmel Clinic: An alternative for unwed mothers

by Shawn Sikkema

We asked Shawn Sikkema to describe Mt. Carmel Clinic in Winnipeg, Manitoba not as the ideal service to unwed mothers but as one example of what could be done. The person who directs it is not Christian but the services demonstrate an understanding and the involvement much needed for people who want to be pro-life.

On the banks of the Red River in Winnipeg, Manitoba stands a small clinic which has received nationwide attention for its work with mothers of unwanted children. Mt. Carmel Clinic offers medical aid and dental care and has initiated a variety of social programs including counselling to assist unwed expectant mothers. The clinic deals with the needs of the women during pregnancy as well as after the birth of the child. As Christians seeking to be pro-life we must also deal with the pain and anguish the mother and child will face in this experience.

Mt. Carmel shares with unwed mothers the responsibilities of parenthood, realizing that the anti-abortion stance demands community action.

Needs of unwed mothers

I spoke with Ann Ross, who is the director of Mt. Carmel Clinic, and she described for me the problems a young, pregnant female is likely to face if she keeps her baby.

Isolation: Very often the father of the child doesn't want to take responsibility for the child and leaves the mother with the burden.

Finances: For most mothers who are single and can't work, government support is barely enough to live on.

Living accommodations: Rent considerations limit her choice of where she will live and apartment owners often take financial advantage of single mothers.

Food: The lack of money for food and an often inadequate understanding of nutrition result in either the mother or child suffering nutritionally. This in turn can lead to illness—illnesses which result in expensive and time consuming visits to the doctor.

Clothing: Until the mother learns the secret of shopping in thrift stores, chances are good that either she or the child will be dressed inadequately, especially for winter.

Mother's feelings: The mother has to deal with the fact that she is now a 24-hour per day parent with responsibilities for her child. Poor living accommodations and a bleak future lead to frustration and resentment, at times resulting in child abuse.

Ross added many more problems to the above list. For most girls education is no longer possible. They face a life of poverty, only partially cared for by an endless string of welfare cheques. A few have husbands, some have common-law relationships, but most face streams of changing boyfriends. More children are often added to the first, making the burden even heavier.

Ross pointed out that there are exceptions to this, since there are girls who marry, settle down and do not face many of these problems. But the instances where this happens are certainly in a minority.

The child will also encounter a multitude of problems. Physical illnesses, abuse, neglect and unmet emotional needs are for most a reality. It's unlikely that there will be a stable male figure in the house. In ten to fifteen years they will likely be in youth centres, jails and detention homes. Their future is the future of societal drop-outs; they are equipped to do little more than just survive and the cycle will repeat itself for some of the girls will look to sex as an answer for unmet emotional needs of their childhood.

Services provided

Counselling is the first step that is taken once it has been determined that a woman is pregnant. During counselling a qualified counsellor explores three possible options: adoption, keeping the baby, or abortion. Even though I am opposed to abortions that doesn't prevent me learning from the work of Mt. Carmel.

Mt. Carmel does not perform abortions, but refers those who desire one to a hospital. Ross was quick to emphasize that they do not easily refer someone for an abortion. Ross considers herself neither pro-abortion or anti-abortion. Counselling and birth control are provided by Mt. Carmel subsequent to the abortion.

A number of services are also given if one of the other two options, adoption and keeping the baby, is chosen.

Pre-natal classes: These classes are offered to the mother to prepare her for the

Continued on page 12

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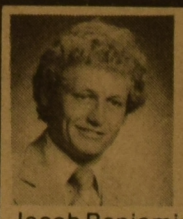

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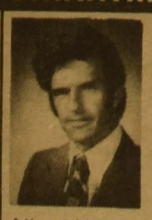

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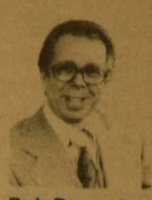

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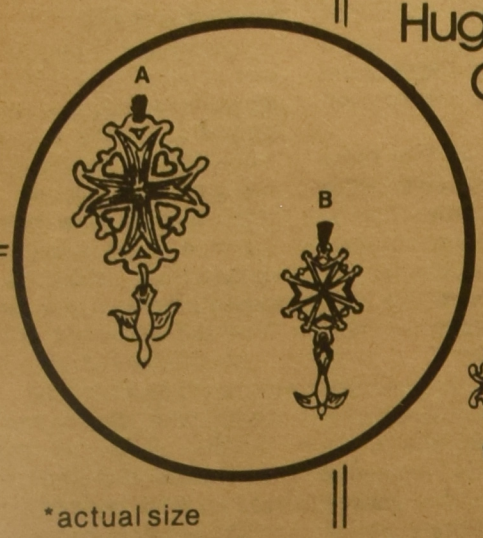

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Campus ministers help young people "keep the faith"

by Dr. Remkes Kooistra

Dr. Kooistra is campus minister at Wilfred Laurier University.

Some time ago, an article was published in C.C. dealing with students at the university and with campus ministry as it tries to be of help to these students. The article dealt with the question: Why we go to the university, is it in search of knowledge or job security?

To try to find job security is in itself not an unchristian matter. Yet it seems that as Christians we should aim a little higher: job security is not the ultimate goal of our efforts. When God gives us the opportunity to devote some years of our lives to study, we should certainly also foster in our hearts the desire "to contribute meaningfully to the cultural process, to the unfolding of our God given task or calling".

As Christians we live in a highly secular and competitive society. Jude concludes his short letter by saying that we should even hate "the garment spotted by the flesh". It is for this reason that the church is engaged in the work on campus. The church wishes to be present on the campus where many temptations sent by Satan try to destroy the faith of our children. As it was said in the article written by Rev. Arend Geisterfer, campus ministry seeks to provide "an open forum of discussion" to help our students to "come to grips with our individual callings".

Of course, this is not the complete outline of campus ministry. It is also an arm of the church to reach out to others, to those who do not know Christ in order to help them to find meaning in their lives. The task of the church on campus focuses on two issues, the preservation and the propagation of faith. Campus ministry tries to "keep the church strong and add to it" in the words of Lords Day 48 of our Heidleburg Catechism.

Campus ministry must be considered to be a blessing for our church. It provides us with all kinds of ways to reach out in places where important discussions are held, discussions which will influence the life of the nation in the future.

It can be said then that this work has a double focus: the outsider and the insider. Yet there is still another way in which it may be stated that campus ministry has a double task. Our focus is not only on the individual but also on the community.

Let me explain this. In campus ministry we focus on the individual. We like to see him or her grow to full Christian maturity. This takes time. It is often only when they leave us that students realize how much they have learned from our preaching, teaching and counselling, and from the social contact with our Christians on campus. Usually our graduate students are our most committed helpers. This proves how important it is for each student to participate right from the beginning.

Lonely life

As we work with each student we are constantly aware of the needs of the larger Christian community, a community which is found both in and outside of the university. Within the university we try to develop a Christian fellowship. The university with all its thousands of students and hundreds of professors milling around can still be a very lonesome place. There is no way in which you ever get to know your classmates. You just go from one class to another.

Each student has his own time-table; it is therefore quite well possible that you meet some of your fellow students only once a week. Moreover if you are in a popular field of study, say math or psychology, business or sociology, your classes - especially in the first years - will be in the hundreds, even at a relatively small university like Wilfred Laurier. Class discussions are very limited. Contact with the professor is possible only in his office—and many are somewhat reluctant to make much use of this opportunity.

It is true that many universities try to respond to these needs in one way or another and to make the university as personal and human as possible.

I am familiar with a student success program which reaches quite a number of students at one particular university. This program, good as it may be, does not reach all and perhaps it reaches only the students who by nature might be the more successful ones anyway.

All this shows how great the need for "community" is at the university, first for students, but also for professors. There is also a need for communication and community for the staff, people who work in non-academic professions at the university, but to discuss this would be beyond the scope of this article.

One more aspect of this problem must be mentioned here and this may well be the most important one yet. The university today comprises a multiplicity of beliefs, insights and convictions. This means that community breaks down along the lines of one's world-and-life view. Hence, the university needs a community of people who have the same or similar basic beliefs; at the university the individual believer seeks restlessly for his "congregation", the group with which he or she can identify.

In this way you see how the chaplains, by building their "own" fellowships, offer a very important service to the need of the university to give the individual a meaningful place in his or her faith community. John Donne said it so well many years ago: "Nobody is an island entirely on his own". We really do need each other at the university. The increase of suicide at the universities just proves that this need is not met sufficiently.

Leaders

Let me mention one more double focus of campus ministry. In campus ministry we focus not only on the immediate present, we also aim at the future. Campus ministry is not only or exclusively directed towards the university. We wish to equip our young people for dedicated Christian service in the community to which they will belong. We want our students to see that we are at all times stewards of the gifts which God entrusted to us and His servants in the community where He has placed us.

I am delighted to notice that

Continued on page 11

CEA convention — Commissioning of Alberta teachers

TEACHERS IN RETREAT: Teachers of the Christian Educator's Association in Alberta held their annual convention in Nordegg, Alberta this year.

by Ary DeMoor

On October 21-23, all Christian school teachers in Alberta gathered in Nordegg, Alberta for their annual convention. We lived together in the beauty and isolation of the Canadian Rockies, allowing us to worship and work as a community of teachers.

The theme of the convention was "God's Word in the Here and Now." Dr. Stan Wiersma of Calvin College opened the conference with a keynote address. He encouraged us to give thanks for the communities in which we live, for the classrooms in which we work, and for the students whom God had given us. He then led us through the Bible, pointing out the history of the tribe of Napthtali, the "harnessed doe," whose creativity and craft played a special part in the history of Israel. Jesus' love for the tribe of Naphtali also brought with it the warning that those who experience God's grace in clear and constant ways ought also to take on the responsibility of passing that grace on to others and of living out of God's grace in their own lives.

Dr. Gary Parker of the Institute for Creation Research gave the second keynote address in which he presented us with the creationist view of the origin of man and the world. He illustrated how the scientific information had led him to confirm his convictions of God's creation of the cosmos and care for it. He showed how the main elements of the Christian confession, creation, fall and redemption can be clearly seen in the scientific studies done to date.

Workshops were also offered throughout the convention. Dr. Wiersma led two workshops, one dealing with the Bible as literature and the other with the meaning of metaphor in poetry. Dr. Parker offered two workshops to further our insight into scientific discoveries, and to give us practical references and ideas for use in our classrooms. Dr. Paul Boonstra of Calvin College led two workshops in mathematics and the use of calculators in the classroom. Mrs. Lee Splett of Rocky Mountain House presented two workshops in the areas of learning disabilities and school resource rooms.

As at all conventions, there were many opportunities for other business as well. The convention is the place of the annual Christian Educator's Association delegate meeting. The executive of the CEA and their constitution committee had worked long and hard to present the teachers with a new constitution. It ought to broaden the mandate of the CEA to include convention planning, public relations, curriculum development and professional standards. Although the attempt to pass the new constitution was far removed from being a unilateral attempt, the membership nevertheless turned it down—and we thought that Trudeau had problems.

We made it a point to explore the beauty of our surroundings as well. Dr. Parker led some teachers on a fossil hunt, a hike to Siffleur Falls was organized, and some hardy woodsmen and fishermen donned their gear for a sunny afternoon of relaxation. Some of the hardier types slept in tents and trailers overnight, soaking up more cold and freshness than they had bargained for. The middle class types and second class lumberjacks bunked in cabins while the upper crust and softies settled for the warmth of a motel.

Are conventions worth the time and expense? Absolutely. Living together for three days as we did, strengthened us. We learned new ideas, we were able to sit and listen and enjoy; we could sing together, pray together, play together and share our lives together. So much of what happens at conventions is not and cannot be planned, but depends on the contribution of each conventioneer. This year's convention was a good one in which all of us were helped and commissioned to continue our creative craft of leading God's children to see evermore the rule of God's kingdom in all of life.

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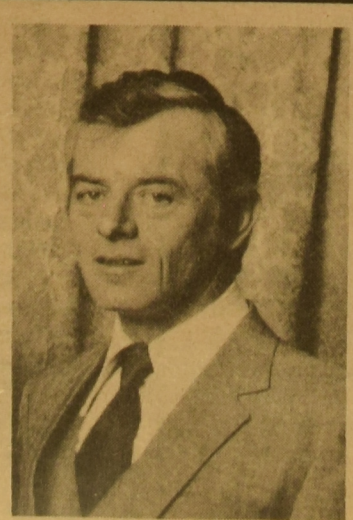

To our Young People Societies from Salem...Shalom

SALEM

Dear Friends:

You must remember the story in the Old Testament in which Moses' father-in-law, Jethro, tells Moses that he is taking far too much work on his shoulders. Jethro had been observing Moses, saw him grow thinner, noticed that Moses began to spend less time with his wife and children. Moses was wearing himself out under the heavy burden of guiding God's people to the Promised Land. Jethro, being much older, saw that one man cannot do the work of the Lord alone. The end of the story is that wise men are chosen from each tribe to help Moses.

This story made me think. "I think, therefore, I am," said Descartes. I don't always think, thus I'm not always there. But this time Jethro gave **me** a shot in the arm too.

It is my job to promote and raise money for Salem. You've probably heard of the organization, but let me tell you a bit more about it.

You must have been sick at one time or another. Doesn't feel good, does it? Now there are people, Christian people, who become mentally ill. Years ago, Salem was founded out of concern for these people. Salem wanted to surround these people with Christian love and compassion in a Christian hospital. Well, that hospital was never built. One of the reasons was that there were simply not enough people from our Reformed churches to fill such a hospital. So, the people of Salem had to change their plans.

Have you ever had a problem in your life you would have liked to talk over with a more experienced person? Maybe you talked it over with your parents or your pastor, and you felt a lot better afterward. There are people who have problems which cannot be so readily solved. Let me mention a few.

Some people have persistent, illogical fears. Some people have a persistent sense of foreboding or dread of the future. Some children day-dream excessively, other children withdraw from contact with other persons. There are people who have very strong emotions but cannot express themselves. There are children with learning disabilities. I could go on and on!

Now, all these people are physically healthy, but they are struggling with personal and interpersonal problems. Salem's counsellors can often help these people, young and old, to overcome their problems and enrich their lives. In the past, many people kept their troubles to themselves. But that attitude is changing rapidly, thank God! People begin to be more open about what is bothering them. So they try to find help.

And that is where Salem's counsellors enter the picture. These counsellors have a high degree of professional expertise combined with commitment to Christian wisdom, knowledge and love. These counsellors work in clinics. Salem now has three of them: Toronto, St. Catharines and Hamilton. Our counsellors are constantly struggling to keep the backlog of clients to a minimum. Outside the Toronto, St. Catharines and Hamilton areas there are many more people who need to be helped, so Salem is open to establish further clinics, whenever money is available. Therefore, Salem needs the support of every person, Christian congregation, organization and business. Without communal support, Salem cannot grow to give the vital help it offers to those who seek Christian counselling!

Salem's services include the following:

- marriage and family counselling
- counselling in Christian schools
- talks and workshops dealing with personal development so that our lives may be more meaningful before the Lord
- marriage enrichment weekends
- personal enrichment weekends
- raising awareness of mental health needs

Have you read this carefully? If you did, there must be a question or two in your mind! Where do we come in? What can we do?

Back to Moses and Jethro. Moses needed help and so do I. When I fully realize the importance of Salem's work, my shoulders sag and I say: "But Lord, it is an almost impossible job!" How good it is then to go to my Bible and seek advice. Of course, I must do what Moses did! I too must delegate responsibilities to others! To whom? To my own brothers and sisters in Christ, of course! Young and old!

I know how compassionate and faithful my people can be! Billy Graham once said of our Reformed churches, "Behold, there is a slumbering giant." You are part of that giant! Never minimize the power of God's grace that can work through us. Naturally, there are always people who shirk their duties. Moses dealt with them on the journey to the Promised Land. You will find them in your own Y. P.'s and churches. But by and large, especially when a specific need is felt, we can do great things for the Lord.

O.K.! Salem needs you! I may as well be blunt about it! You are going to be stewards in the church and kingdom and you might as well get used to the idea. Sacrificing your time, money and expertise, working in the kingdom is a learning process.

In my younger years, we did nothing but study the Bible at our Y.P.'s (I hear you say, "Sounds like Dad or Opa.") You are doing things a bit differently these days. My blessing you have, if it is done to God's Glory! One of the things you do is to go roller or ice-skating in the local arena. Have you ever thought of using your skates in the service of the Lord? Let me show you how.

I am asking you to organize a Skateathon For Salem. I am asking you to be a blessing to your community. Will you do it? Prayerfully and enthusiastically? In London? Peterborough? Hamilton? All over Ontario?

HERE ARE SOME ORGANIZATIONAL ASPECTS

Rent your local arena immediately!
Explain the Salem Skateathon to all your members. Contact the Salem volunteer in your community to organize this event with you.
Together pray for the Lord's blessing on your endeavours.
Use your church bulletins for announcements.
Invite the Calvinettes and Cadets to your skateathon.
To count laps is difficult, skate in multiples of 5 minutes.
Skating should be non-stop. As soon as you stop, you are approached by a deacon or elder controller. Give him your form and he will fill in how long you have skated. (Round off to the closest multiple of 5).
You may obtain the forms from our office. We'll have them ready for you.
Go after the money pledged by your supporters the next day!
Set an evening where you festively hand over your Salem money to your Y.P.'s treasurer or Salem volunteer.
Invite those close to you to both evenings!
Surround both evenings with prayer, singing and happiness.

Before you send Salem a money order, hold it! Each congregation has a number of people whom God has blessed with such insights, that they were able to amass small or great fortunes. These people have counted their blessings one by one, and are thankful for the prosperity the Lord gave them.

They realize what Paul wrote in his second letter to the Corinthians, "If a man is willing to give, the value of his gift is in proportion to what he has." These people need only be asked to join forces and together equal, double or even triple the amount you have so joyously gathered. I am sure they will gladly do so! You will be utterly surprised how many of them have big hearts for the Lord.

Ask these people to give thoughtfully and proportionately. Make sure it doesn't become a contest among them. Here also the word of the Lord counts: "Let your left hand" ...etc. Of course, you get them committed **before** the skateathon, and they might be in for a surprise!

But that's the fun of it!

Are you ready to do some staggering, mind-blowing arithmetic? Do you know what would happen if sixty of our one hundred Y.P.'s, Calvinettes, and Cadets participated and each skateathon had 100 eager, enthusiastic young people circling the rink, and each skater could hold out for 8 x 5 minutes would produce $2 and the total amount would be tripled by your generous donors?

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You may supply the answer!

To the treasurer or volunteer, a money order to us is easiest.

Salem Christian Mental Health Association
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The deadline is: February 28, 1982.

Herman de Jong,
Developmental Director

Campus ministers

Continued from page 8

many of our former students have taken positions of leadership in the Reformed or Christian community which they have joined after their university years. It is the experience of all campus ministers that those students who have been active in our ministry during their years of study, will also be so—and perhaps even more so—when they have taken their place in the society at large as professionals.

Elders often express some concern in this area. They ask whether our students, after they have become used to the somewhat freer and more imaginative forms of worship we practice at the university, still will be able to participate in the life of a "normal" congregation. Some elders are afraid that our students return to their home church as "spoiled brats".

Nothing could be more mistaken. We do not live anymore in the critical Sixties and Seventies when a number of students were very much anti-church and anti structures in general. Some of the people who were students at that time still suffer from the after-effects of these days. In the second place, I would stress that it may also be a sign of good health that those who join the congregation from the university bring with them a breath of fresh air. In the church we must hold on to what we have (Rev. 3:11), yet this does not mean a frozen stiffness. To preserve what is good does not exclude a measure of flexibility to deal with new needs and challenges.

A church engaged in campus ministry is thus a church which cares for the future of the entire congregation. I say this, from a deep felt conviction. I am very happy that the Lord has given me almost nine years in campus ministry and that He opened the doors of many hearts for me during these years. Yet in all this I do not intend to forget the church and the local congregation. Their wellbeing is my continuous concern. Thus I try to serve the Lord who Himself is the Saviour of the church (Eph. 5:23).

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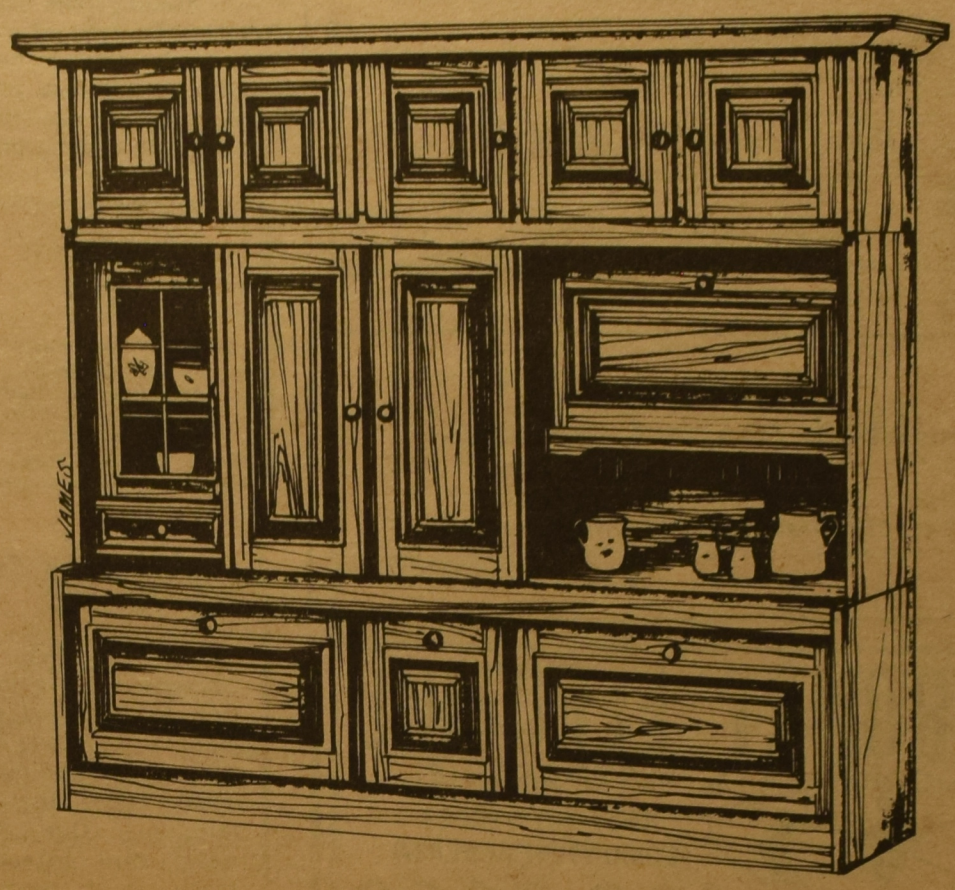

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Mount Carmel Clinic for unwed mothers

Continued from page 7

birth process.

Counselling: The expectant mother receives counselling that is designed to help her accept herself as a pregnant person. She also receives guidance in making decisions about her future.

Parenting skills: For those who plan to keep their baby, a class is offered that teaches them basic skills such as holding a baby, bathing it, and feeding it.

Nutrition counselling: Mothers are taught the basics of nutrition. They learn which foods provide a healthy and adequate diet for themselves and their child.

Free milk: During the last trimester and for as long as the mother nurses the child, Mt. Carmel will provide free milk.

Education: By the use of their day-care centre and through counselling, Mt. Carmel Clinic encourages the woman to continue her education both during and after the pregnancy.

For mothers who wish to give their child up for adoption, Mt. Carmel puts them in contact with Children's Aid of Manitoba at any time the expectant mother feels ready for it. In addition to this, continued counselling is available to help them adjust to the grief of giving up a child.

For those who keep the child, post-natal classes are available to continue assisting them in caring for their child, as is continued counselling.

An important aspect of the services is continued health care for the mother and child provided by the doctor who has seen her throughout the pregnancy, and who delivered the baby. Ross stressed the absolute, essential need for this medical care. She sees it as the single most important factor in their work with pregnant women and mothers.

In the future Mt. Carmel hopes to expand its services to include classes on knitting, sewing and cooking. This will hopefully become a reality in the new facilities which will be going up in the near future.

A dream that Ann Ross has is to establish a group home for mothers and children. A prerequisite for entering it would be a willingness on the part of the mother to continue her education. At one time much of what Mt. Carmel is doing now was also a dream in her mind, so this too may soon be a reality.

Mt. Carmel has been funded by the government and the United Way in the past. However, at present they are in danger of losing their United Way funding and would have to rely solely on government aid.

As I left Ann Ross's office that morning many thoughts and questions ran through my mind. Here was a woman who is not a Christian (she refers to herself as a humanist) showing a deep concern and compassion for the women and children who faced a life filled with little hope. I had heard her relate how the pro-life groups she has seen have all too often simply opposed abortion but would not lift a finger to help the expectant mother and child.

I faced with sadness the fact that we Christians have sinned by not reaching out to young single mothers and their children. But I also left with gratitude for Mt. Carmel because they are dealing with the issue in a creative way. I can only pray that we will learn from them, be convicted of the problem and be motivated to deal with it. Only then can we be truly pro-life.

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Uit Nederland

☐ Radio Nederland—Ahold, de holding van Albert Heyn, heeft definitieve overeenstemming bereikt over de overneming van de Amerikaanse supermarktorganisatie Giant Food. Deze keten heeft 29 vestigingen, voornamelijk in Pennsylvania. In 1977 had Ahold al Bi Lo (nu 129 supermarkten) overgenomen. Bi Lo werkt in Noord en Zuid Carolina en in Georgia.

☐ Gedeputeerde Staten, het dagelijks bestuur van de provincie Drenthe wil dat staatssecretaris Ineke Lambers van Volksgezondheid bij West Duitsland uitstel gaat bepleiten van de bouw van een kerncentrale, dicht bij de Nederlandse grens. Gedeputeerde Staten vindt dat er eerst in Nederland een beslissing moet zijn genomen over het wel of niet toepassen van kernenergie. Dat gebeurt in het kader van de uitkomsten van de Brede Maatschappelijke Discussie over kernenergie. En aan die discussie kan bezwaarlijk nog enige waarde worden gehecht als 20 kilometer over de grens al wel een kerncentrale wordt gebouwd, zo vindt GS.

☐ DAF-trucks in Eindhoven heeft een dieselmotor voor bedrijfsauto's ontwikkeld die aanmerkelijk stiller en schoner is dan de motoren die de fabriek nu maakt. Die voldoen overigens al aan de milieunormen die binnen de Europese Gemeenschap gelden. Bij de nieuw ontwikkelde motor van DAF zijn de schadelijke gassen met 40 procent teruggebracht; het geluidsniveau is verlaagd met 4 à 5 decibel. Het zal nog enige tijd duren voordat de motor in produktie kan worden genomen. DAF-trucks heeft aan de ontwikkeling ervan ruim vier jaar onderzoek en ongeveer vijf miljoen gulden besteed.

☐ Er bestaat een toenemende belangstelling voor de Nederlandse taal. Buiten Nederland en België wordt momenteel aan 173 universiteiten verspreid over de hele wereld, neerlandistiek gedoceerd. Vooral in Groot-Brittanie is een grote vraag naar onderwijs in het Nederlands. De belangstelling voor de Nederlandse taal strekt zich zelfs uit tot China. Met ingang van volgend jaar zal aan de universiteit van Peking Nederlands worden gedoceerd. Dit gaat gebeuren in samenwerking met de universiteit van Leiden.

☐ Vissers die hun schip willen vervangen door een nieuw krijgen daarvoor ongeveer 30 procent van de aankoopsom als subsidie. Vijf procent van de Nederlandse staat en maximaal 30 procent van het Europese garantiefonds voor de landbouw. Voorwaarden voor de subsidie zijn dat het schip een lengte heeft van tussen de 12 en 24 meter en dat de aankoopsom tenminste 175 duizend gulden bedraagt.

PERSOVERZICHT

• 't Heerlijk avondje kwam toch eindelijk in Ottawa, en Allan MacEachen, gekleed in een mooi donkerblauw dominee's pakkie diende zijn langverwachte begroting in. Wie de koek krijgt, wie de smart, was al voor weken de grote vraag. Het bleek dat er meer smart uitgedeeld werd dan koek, maar de smart kwam terecht bij mensen die wel een financiëel stootje kunnen verdragen. En verder was er niet veel koek.

• Tien jaar geleden kondigde de post met grote trots aan dat alles automaties zou worden voor de zachte prijs van 96 miljoen dollar. Nu tien jaar later blijkt het iets duurder te zijn en het hele geval heeft precies tien keer zo veel gekost: een biljoen dollar. Dat zou nog te vergoelijken zijn als er nou eindelijk wat schot in zat maar het duurt nog steeds vijf dagen om een brief van de ene kant van Toronto naar de andere kant te krijgen.

• Na al dat geharrewar over de grondwetsherziening, en na de eerste vreugde van een overeenkomst, kwamen we ineens met schrik te weten dat de rechten van onze inheemse bevolking spoorloos verdwenen waren. De vergadering van Christian Reformed Churches in Canada, deze week bijeen in Toronto, was dermate ontsteld, dat een telegram werd gestuurd naar de hoofden van onze regeringen met het dringende verzoek om korrektie van dit onrecht te bewerkstelligen.

• Op de dag dat het Amerikaanse ruimteschip Columbia naar boven ging kwam de rente met een fikse verlaging naar beneden, in de hoop natuurlijk dat er straks weer lekker gepoft zal worden.

• Op het elfde uur, van de elfde dag in de elfde maand herdachten we naar goede gewoonte de oorlogsslachtoffers. De plechtigheid werd wat mij betreft nog ernstiger in verband met de woorden van president Reagan die sprak over de mogelijkheid van een beperkte kernoorlog. Dat heeft volgens mij net zoveel zin als de mededeling van een dame die aankondigde dat zij in beperkte mate in verwachting was. Tot overmaat van ramp deed de generaal zonder sterren, die in Washington voor Minister van Buitenlandse Zaken doorgaat, ook weer eens zijn mond open. Die vrolijke Frans sprak over een soort demonstratie atoombommetje alsof het een voetzoeker was op het vuurwerk in Scheveningen. Ik vertrouw geen generaals, met of zonder sterren. Het zijn altijd toch schoenmakers die bij hun leest blijven en hun leest is oorlog voeren. Je moet een kat niet bij het spek zetten en een generaal niet in de regering.

• ,,Geloof'', zo zei een Poolse priester in zijn preek van de week, ,,vereist voort durende waakzaamheid.'' De Polen weten wel waar die man het over had, of wij het nog weten is de grote vraag.

• Intussen heeft Washington Egypte verzekerd van Amerikaanse bijstand in geval van aanval op dat land door Libie, en de nieuwe Egyptiese president is nog steeds druk bezig met politieke tegenstanders in de bak te stoppen. Al moet hier natuurlijk wel aan toegevoegd worden dat die tegenstanders niet met redevoeringen maar met geweren dreigen.

• Prinses Marie-Astrid van Luxemburg heeft een probaat middeltje tegen de inflatie uitgevonden: ze gaat met een bankier trouwen.

• En ik vestig de aandacht van mijn lezers op het feit dat het zo langzamerhand tijd gaat worden om 's avonds uw schoen bij de schoorsteen te zetten.

• En nog even een laatste bericht dat duidelijk aantoont dat we in een omgekeerde wereld leven: in Wellandport eten de boeren de boerenkool uit de tuin van de dominee. Dat hoort toch eigenlijk andersom, is 't niet?

Carl D. Tuyl

De Grote Verzoendag

a. Voorbereiding

Hoe vieren de Joden tegenwoordig de Grote Verzoendag?

Men legt de nadruk op het innerlijke leven en concentreert zich op de hoofdzaak: de boete. Men bereidt zich ter dege op deze Grote Verzoendag voor. En die voorbereiding begint al op de eerste dag van de zevende maand en duurt tien dagen. De stemming wordt gedurende deze periode steeds ernstiger. De tien dagen hebben de naam: ''vreselijke dagen''. Zelfs voor de eerste dag wordt de rechte boetestemming al gewekt. Bruiloften mogen in deze tijd niet worden gevierd. Aparte gebeden worden vervlochten in de gewone gebeden. En de dag die aan de Grote Verzoendag voorafgaat heet: toerustingsdag!

Volgens de Jodenzendeling Jac. VanNes Czn in zijn boek Het Jodendom, wordt op de morgen van die dag een zeer eigenaardige ceremonie verricht, die genoemd wordt: het kapporeth slaan (kapporeth betekent verzoening). Ieder mannelijk lid van het gezin neemt een witte haan, en ieder vrouwelijk lid een witte hen. Men citeert enkele verzen uit Psalm 107 en Job 33 en zwaait de vogels driemaal over het hoofd en zegt daarbij: deze haan (hen) zij een plaatsvervanging voor mij, mijn uitwisseling: deze haan (hen) moet de dood ingaan, ik echter moge tot een goed, gezond en lang leven in vrede geleid worden. De vogels moeten dan direct geslacht worden en aan de armen worden gegeven. Soms houdt men de geslachte kippen en geeft wat geld aan de armen. Zo belijdt men zijn zonde en wordt de gedachte aan een plaatsvervangend lijden uitgesproken.

Voor het na-middaggebed neemt iedere Jood een bad, want men moet rein voor God verschijnen. Dan laat men zich geselen. Iedere Jood boven dertien jaar is daartoe verplicht. Men krijgt veertig slagen min een. Om niet te veel of niet te weinig te slaan, spreekt hij die geselt drie maal in het Hebreeuws de dertien woorden van Psalm 78:38 uit, waarbij hij bij ieder woord een slag geeft. Degene die boete doet, bidt daarentegen de zondebekentenis en slaat zich bij iedere slag die hij ontvangt met de vuist op de borst. De geseling wordt meestal zeer zacht voltrokken. Men wil zich door de geseling verootmoedigen en eigen onwaarde duidelijk laten uitkomen. Dwepers zien echter in deze geseling een gelegenheid om zich te laten bewonderen wegens hun godsdienstijver.

Een mooi gebruik is dat men aan de vooravond van de Grote Verzoendag allen die men beledigd of onbillijk behandeld heeft, om vergeving vraagt en eventueel toegebrachte schade tracht goed te maken.

Tot de rechte voorbereiding behoort ook het in orde brengen van het zielelicht.

Het is een gele kaars, die onder gebeden meest in het eigen huis door de Joodse vrouwen gemaakt wordt. Echter slechts mannen en knapen hebben het recht en de plicht een ‚zielelicht' voor zich te branden. De kaars moet zo groot zijn dat ze volle 24 uur, en nog iets langer onafgebroken branden kan..... men steekt meestal twee zielelichten aan: een voor de levende leden en een voor de zielen der gestorven ouders. Het ene blijft in huis staan, het andere neemt men mee op de voorbereidingsdag naar de synagoge, 't wordt voor het aanbreken van de Grote Verzoendag aangestoken, en blijft de gehele dag branden. De overgebleven stukken kaars worden zorgvuldig bewaard en bij het morgengebed op de zevende dag van het Loofhuttenfeest verbrand.

Het ‚zielelicht' dient niet tot opluistering van het feest. Het heeft een diepere zin. Het is een middel om de raad Gods te onderzoeken. Het uitgaan zou betekenen dat God de eigenaar zal doen sterven. Men schrijft echter ook aan deze zielelichten verzoenende kracht toe. Zowel de eigen zonden als die der ontslapenen zouden door het branden van het zielelicht verminderd worden.

Na het middaggebed gebruikt men nog een slotmaaltijd waar bij men veel en lekker eet. De kamer wordt versierd als voor de sabbath. Men kleedt zich in het wit. De mannen trekken hun doodskleederen aan, om de ernst van de dag aan te geven. Men vermijdt alle weelde. Voor het avondgebed zegent een vader zijn kinderen. En ongeveer een uur voor het eigenlijke aanbreken van de 10e Tisjri laat men de Grote Verzoendag beginnen. Men gaat reeds tijdig naar de synagoge, en verwacht hier, op de gewijde plaats, onder gebed, de bange dag. Deze dag moet verzoening van zondenschuld brengen.

J. VanHarmelen

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Let op het oranje en witte vaatje met zijn kenmerkende handelsmerk...uw garantie dat u de fijnste haring krijgt die uit Holland geimporteerd wordt. Deze jonge haring is op zee schoongemaakt en gezouten zodra ze is gevangen teneinde de kwaliteit en smaak te behouden die niet is te evenaren. Neem geen genoegen met minder dan de echte, sta op onvervalste Holland haring.

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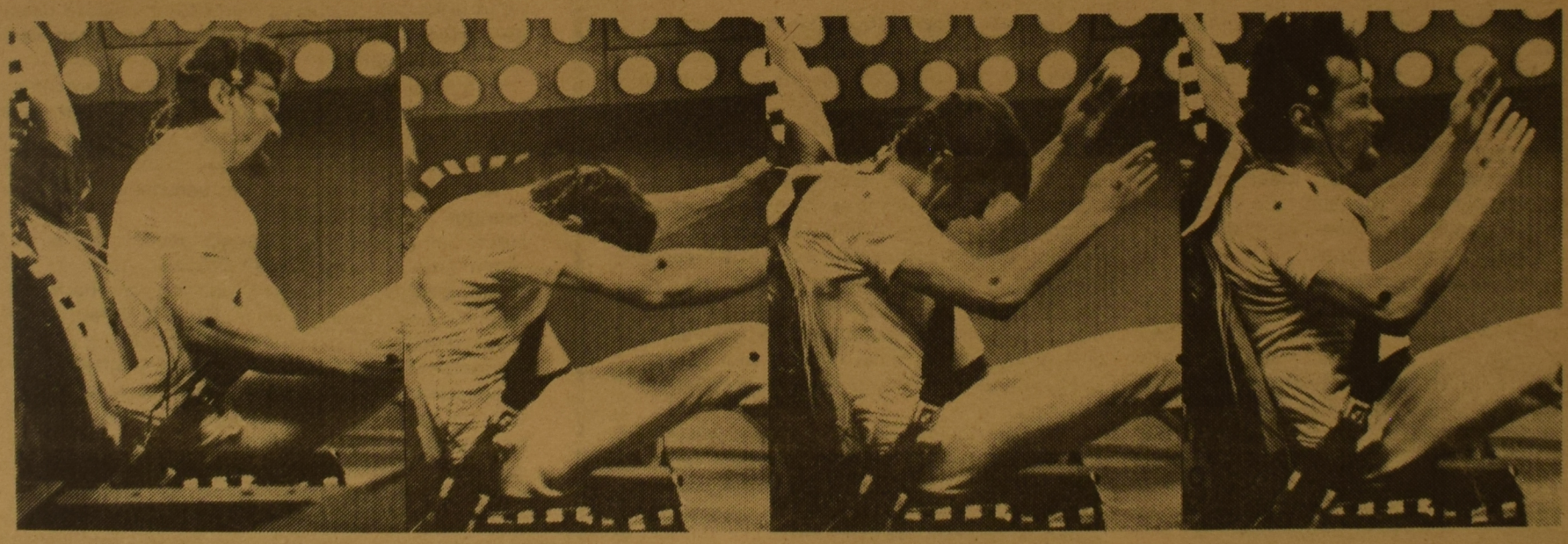
Ontario

De Commissie inzake de weergave van Rassenverschillen in Regerings advertenties en communicaties verzoekt om meningen en verklaringen van geinteresseerde individuelen en groepen hoe men de rassenverschillen van de bevolking van Ontario zou moeten weergeven in regeringsadvertenties, publicaties en audio-visuele producties.

Aanbevelingen zullen in overweging worden genomen door de Task Force in de ontwikkeling van Ontario's regeringspolitiek.

Geschreven brieven moeten binnen zijn voor 15 januari 1982 en geadresseerd zijn aan:
The Task Force on the Portrayal of
Racial Diversity in Government Advertising
and Communications
The Cabinet Office, Room 369
Parliament Buildings
Queen's Park
Toronto, Ontario
M7A 1A1

Douglas Ewart
Chairman



GESP UZELF VAST
U ZOU WEL EENS GEEN TWEEDE KANS KUNNEN KRIJGEN

In een frontale botsing met een snelheid van 50 km. (30 mijl) neemt het de auto maar 1/10 van een seconde om met een klap tot een verslinterende stilstand te komen.

Veel mensen denken dat zij zichzelf kunnen beschermen in een botsing. Maar zelfs in een botsing met geringe snelheid stoot een persoon zonder veiligheidsgordel tegen de binnenkant van de auto met de kracht van enkele duizenden ponden.

Draag uw veiligheidsgordel op de juiste manier-lekker laag over de heupen, de schouderriem los genoeg om enkele centimeters ruimte toe te staan tussen borst en riem - special op die korte ritjes dicht bij huis waar de meeste ongelukken gebeuren.

Vraag om het boekje: "What you should know about seat belts" aan: Ministry of Transportation and Communications, Public and Safety Information Branch, 1201 Wilson Avenue, Downsview, Ontario M3M 1J8.

Uzelf vastgespen kan het verschil betekenen tussen weglopen van een ongeluk of ervan weggedragen worden.

Ministry of Transportation and Communications
Ontario
James Snow, Minister
William Davis, Premier

Arie en Katrien

Wij zijn niet druk

,,Te veel hooi op je vork is ook niet aan te bevelen'', sprak ik als laatste verweer tegen mijn energieke vrouw, die pen en bloknota voor me had neergelegd met het dringende verzoek, om mijn maandelijkse bijdrage te leveren aan ons geliefde weekblad Calvinist Contact. De hooivork maakte geen indruk op Katrien, en zo zit ik weer te schrijven, en, eenmaal begonnen doe ik het met veel genoegen.

Toen ik twee jaar geleden symbolisch als timmerman de hamer neerlegde, om van een -mijns inziens- welverdiende rust te gaan genieten, was ik nog zo naief om te denken, dat ik mij nu voortaan zou baden in zeeën van tijd. Dit bleek een misverstand te zijn. De kerkeraad liet me niet met rust, en verschillende verenigingen en organisaties kwamen opdagen, om de buit van mijn vrije tijd te verdelen. Ook was het merkwaardig om te zien hoe niet alleen onze getrouwde kinderen, maar ook allerlei kennissen en buren plotseling een beroep deden op mijn timmermansvaardigheid en mij allerlei klusjes lieten doen, hetzij gratis of tegen sterk gereduceerde prijzen.

Vandaar dat ik nog steeds niet aan de stranden van de zeeën van tijd heb gestaan. En sinds schrijven een tijdrovende bezigheid is, heb ik in maanden niets meer van me laten horen. Volgens mij had ik het druk, en soms zelfs te druk.

Totdat men mij van redaktiewege tot de orde riep. Katrien las de brief en luisterde mee aan de telefoon, toen ik vermaand werd weer te gaan schrijven. Ik maakte een vage belofte, maar mijn echtgenote hield niet op mij achterna te zitten met pen en inkt.

In een van haar echtelijke redevoeringen voegde ze me toe: ,,Je moet nooit zeggen, dat je druk bent, maar je moet laten zien, dat je het bent. Anders geloven de mensen je toch niet. Dat heeft de dominee ons een paar maand geleden nog verteld.'' Dat herinnerde ik me heel goed. Het was tijdens de verjaardagsvisite van een van de oudste leden van de gemeente. Iemand zei tegen de thee drinkende herder en leraar: ,,U zult het ook wel altijd druk hebben.'' ,,Welnee'', antwoordde de dominee met een knipoog naar zijn vrouw, ,,wij zijn niet druk. Ik mag van mijn vrouw nooit meer zeggen, dat ik het druk heb. Dat heeft ze me in mijn eerste gemeente al afgeleerd. Toen zei ik tevergeefs bij allerlei gelegenheden, dat ik het zo druk had, totdat mijn vrouw een ruzie riskeerde en me ronduit vertelde, dat het mijn stopwoord was geworden: ,,ik heb het zo druk''. En daarom luisterde niemand er meer naar. Ik heb de bittere pil geslikt en voortaan vermeden, om over druk zijn de praten. In antwoord op uw vraag deel ik u dus mee, dat ik helemaal niet druk ben, maar nu wel meteen moet opstappen, omdat ik nog meer bezoeken moet afleggen en vanavond catechisatie heb.''

Deze thee-wijsheid van de pastor maakte meer indruk op me dan sommige van zijn preken, en ik heb er diep over nagedacht. Het zijn veelal mensen, die gewichtig willen doen, die verklaren dat ze zo druk zijn. Mensen, die echt veel te doen hebben,hebben meestal geen tijd om er veel over te praten. Wie doen de meeste karweitjes en kunnen altijd nog weer meer doen in de kerk en in de samenleving van elke dag?: De mensen, die het al echt heel druk hebben, maar er niet over klagen. Als je wat gedaan wilt krijgen, krijg je doorgaans een nul op het rekwest, als je naar de gewichtige druk-doeners gaat. Vandaar de wijze woorden van Katrien: ,,Als je het echt druk hebt, dan zeg je het niet, maar je toont het.'' Zeggen en doen is helaas vaak twee!

Gistermiddag moest ik naar een oudere broeder toe, om hem een gunst te vragen. Daarvoor moest ik in ons christelijk bejaardencentrum zijn, waar hij sinds het overlijden van zijn vrouw een kamer heeft. Zijn naam is Hein Honing, een liefelijke naam, die echter geen vlag is, die de lading dekt. Want Hein is niet altijd een gemakkelijk heer geweest in huisgezin en kerk. Katrien zei eens heel kernachtig: ,,als je Hein kon uitwringen, kreeg je meer azijn dan honing.'' Aangezien Hein gedurende zijn aktieve jaren administratieve gaven had ontplooid, kwam ik hem vragen, om ons bij te staan in het bijwerken van de ledenlijst van de gemeente, zulks met het oog op een nieuw te verschijnen adreslijst.

Met hoop in het hart kopte ik aan zijn kamerdeur. Geen antwoord. Ik klopte wat harder, doch tevergeefs. Een vriendelijke baas, die ik niet kende, zei tegen me: ,,Hij is er wel in, hoor. Je moet wat harder kloppen!'' Ik begon me ongerust te maken over het welzijn van Hein Honing. Ik gebruikte nu mijn vuisten en sloeg er een hevige roffel mee. Het gevolg was, dat er drie deuren opengingen en drie stemmen verontwaardigd vroegen, wat er aan de hand was. Een van de stemmen behoorde gelukkig aan Hein toe. ,,Man, je maakt me aan het schrikken'', zei hij, ,,ik was net even ingedut en ik hoorde je niet.'' Hij bevestigde dit met een hevige geeuw.

Na wat gepraat over het mooie herfstweer kwam ik met mijn verzoek. Ik liet hem de lijsten zien, die bijgewerkt moesten worden. En of Hein er mee wilde helpen. ,,Nee'', antwoordde broeder Honing vastberaden. ,,Waarom niet?'' wilde ik weten. ,,Omdat ik het al veel te druk heb.'' ,,Waarmee dan?'' ,,O, met van alles en nog wat'', was het antwoord, dat een politicus jaloers zou maken.

Het hielp niet, dat ik aandrong op zijn medewerking en hem prees vanwege zijn beroemde acuratesse. ,,Je weet, Arie, als ik een keer nee zeg, dan wordt het nooit meer ja''. Dat wist ik inderdaad van vroegere ervaringen. Teleurgesteld ging ik heen.

Ik maakte nog een praatje met een van de bewoners van het Centrum, en spoedde me toen naar mijn auto. Op het parkeerterrein ontdekte ik, dat ik de ledenlijst bij Hein had laten liggen. Ik terug. Ik klopte weer aan, en wederom was er geen antwoord. Ik probeerde het nogmaals, maar zonder enig resultaat. Ik probeerde de deurknop, die gelukkig meegaf. Ik opende de deur en het eerste wat ik hoorde, was een diep-grommend gesnurk. Daar zat Hein in een luie stoel voor de televisie met gesloten ogen en wijd open mond in diepe slaap verzonken. Met moeite weerstond ik de neiging, om de televisie heel hard aan te zetten. Ik nam de ledenlijst van de tafel en liet de broeder, die het zo druk had, in zijn dromen.

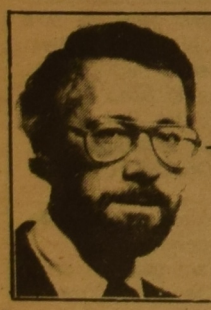
Op weg naar huis reed ik langs de pastorie. De auto van de dominee stond in de garage, dus was de eigenaar waarschijnlijk thuis. Even vragen, of hij iemand anders wist, om de ledenlijst bij te werken.

,,Ik zal hem even roepen, Arie'', zei zijn vrouw die me open deed. De pastor zag er enigszins verwilderd uit. Zijn haren stonden overeind en zijn verbijsterde oogopslag deed me denken aan het oudtestamentische hijgende hert, dat de dans ontsprongen was. Bezorgd vroeg ik, wat er aan de hand was. ,,Och, niet veel, Arie'', was het antwoord, ,,maar ik was net wat aan het studeren en ik ben deze week zo razend...hier aarzelde hij, en met een schichtige blik naar de keuken waar zijn vrouw troonde, fluisterde hij in mijn linkeroor, ,,...druk''.

,,Dan kom ik wel es terug'' zei ik, en omdat ik me wat gerriteerd begon te voelen bij het zien van al die drukke mensen sprak ik heel luid: ,,Sterkte met alle drukte!''

Ik hoorde nog net een verontwaardigde vrouwenstem uit de keuken komen: ,,We zijn niet druk!'' Toen maakte ik dat ik weg kwam.

De dominee keek me met een rood hoofd na.



Dag oude dag!

Ab Vander Mey

Het Bejaardentehuis

Er onstaan ook hier in Canada steeds meer tehuizen voor bejaarden en vaak zeer terecht omdat daardoor enigszins aan de hulpvraag van bejaarden kan worden voldaan. Het gevaar van tehuizen voor bejaarden is, dat je daardoor de bewoners hiervan afsluit van de samenleving. Toch moeten we duidelijk zien dat er steeds noodsituaties blijven, waarin soms alleen door middel van een instelling geholpen kan worden. We denken dan vooral aan geestelijk gehandicapten en lichamelijk gehandicapten.

Het gebeurt maar al te vaak dat ouderen zich inschrijven voor een bejaardentehuis ter geruststelling van henzelf of van de kinderen. Vaak vindt de inschrijving plaats als een soort verzekering die, als de nood aan de man komt, uitkomst zal brengen. Het is een stap die vooral ook bezorgde omstanders wat gerust stelt. Maar zodra het tehuis bericht stuurt dat men in aanmerking komt voor inwoning, moet men een definitieve beslissing maken en een uiterst moeilijke tijd breekt aan.

Als deze mensen ooit behoefte hadden aan bijstand, dan is het wel in deze periode. Want er komen in zo'n tijd zoveel raadgevers op je af. En als je er nog niet aan toe bent, is de beste raad om er niet aan te beginnen.

De kinderen voelen zich verantwoordelijk en gaan zich ongerust maken over hun ouders - het huis wordt veel te groot en de tuin is zo bewerkelijk - en ze zeggen dan tegen vader en/of moeder: ,,Doe het, nu u de kans krijgt''. Maar er wordt ook nogal eens gezegd: Is het nu wel goed? Je moet van zoveel afstand doen, ook dingen die je van je trouwdag om je heen had en,je raakt een beetje van je vrijheid kwijt. Wat moet je met je meubels doen want het is er veel kleiner en je kan niet alles meenemen. Of, je laat al je vrienden en kennissen achter die je over de jaren hebt verkregen en het is zo vertrouwd bij ons in de kerk en het tehuis is te ver weg om hier elke zondag de dienst bij te wonen - wat moet je in zo'n bejaardenpakhuis? En de dokter zegt: ,,Mens, je knapt wel weer op, waar begin je aan.''

Zo wordt je voorzien van allerlei raad welke je gedachten en gevoelens in een emotionele toestand brengen en het wordt een uitputtende tijd. Er staat vaak tegenover dat eigen geheime gedachten naar boven komen: het is eigenlijk toch niet zo prettig om 's nachts alleen thuis te zijn en, die boodschappen worden met de dag zwaarder en de kinderen kan je toch niet steeds lastig vallen, (Ze willen best graag helpen, maar het komt niet altijd goed uit voor hen) of ze wonen te ver weg. En, het zou toch zo fijn zijn als er wat meer aanspraak was met iemand die er ook de tijd voor heeft om naar je te luisteren.

En dan is de kogel toch door de kerk, de beslissing is genomen om naar het bejaardentehuis te gaan. Wat een drukte en verdriet kan deze overgangstijd met zich mee brengen. Het is een tijd van afscheid nemen (een dame zei laatst nog tegen mij: ,,Dit afscheid doet me denken aan het moment dat de emigrantenboot Rotterdam verliet'') en je moet beslissen over elk dingetje in huis: meenemen, naar de kinderen en dit kan weg. En vooral het weg doen van een aantal vertrouwde spulletjes kan soms een trieste zaak zijn, het heeft voor u zoveel herinneringswaarde. En wat ziet dat huis er akelig uit als het zo leeg komt.

Voordat je het eigenlijk beseft woon je dan in je nieuwe omgeving. Voor sommigen valt die eerste tijd best mee, voor anderen valt het tegen. Je had het toch iets anders voorgesteld en dan al die nieuwe gezichten. Maar ook minder zorgen. De woonruimte is toch wel een stuk kleiner dan u gewend was.

Het is wel fijn als er vooral in het begin wat extra bezoek komt of een gesprek met iemand mogelijk is aan wie je het eens kunt zeggen, zonder dat het geklaag is of dat het ondankbaar lijkt.

Vrienden, familieleden, kerkleden of de dominee van je eigen kerk moeten juist in deze tijd hier speciaal aandacht aan besteden. Hoe ouder de mens wordt hoe sterker de band met de familie, broers en zusters en de kinderen gaat trekken. Ouderen zien hun kinderen graag een keer vaker komen dan ze tot nu toe gewend waren. Ze kunnen maar niet begrijpen waarom ze niet vaker bezoek krijgen.

Naarmate we meer uit Jezus' liefde leven, zullen we de kracht van deze liefde laten merken als ouderen en jegens ouderen. En als we ons zelf betrappen op eigen liefde loosheid laten we dan stil worden en het hoofd buigen en ons gebed op laten klinken: Here doe mij vanuit en naar Uw liefde leven. In Jesaja 46 vers 4 staat: ,,Tot in de ouderdom ben ik dezelfde en tot de grijsheid zal ik u torsen''. Waarheen? Wie in Jezus gelooft is op weg naar het Vaderhuis. Want Jezus zei: Ik ben de weg.

Classified Advertising

CLASSIFIED RATES

Births	$15.00
Marriages & Engagements	18.00
Anniversaries	21.00
Obituaries	19.00
Notes of Thanks	15.00

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★ Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.

Calvinist Contact
99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

THANKS

BROUWER: Sid Brouwer, Mr. and Mrs. G. Smink, Mr. and Mrs. P. Brouwer and families, are grateful to God for the strength he has given us with the loss of our dear wife, daughter and sister, Jacqueline. Also our thanks to our family, and friends for the prayers and support we received in this time of sorrow.

DE HAAN: Henry and Emmy De Haan would like to thank our children, relatives and friends for making our 25th Wedding Anniversary such an unforgettable day.
St. Catharines, ON

SCHUURMAN: Our well meant thanks for your thoughtfulness expressed in the form of the many cards, letters and handshakes on the occasion of our 35th Wedding Anniversary.
Reini & Cor Schuurman, R.R.#2, Branchton, ON

BIRTHS

DEGRAAF: Christopher and Steven are tickled pink with their lovely baby sister, CHERYL-LYNN RENEE, born October 15, 1981 and weighing 9 lbs. 12 oz. Proud parents Rene and Liz (nee Lamain), give praise and thanksgiving to our heavenly Father for our newborn. She's a 3rd grandchild to Mr. and Mrs. Jack Lamain of Cambridge, ON and the 4th grandchild for Mrs. Corrie DeGraaf of Woodstock, ON

HUNSE: John and Ellen praise the Lord for the gift of ERIN GISELLE, 8 lbs. 12 oz., born on November 2, 1981. A sister for Jonathan and Laura.
356 Cranbrook Dr., Hamilton, ON L9C 4T3

NAGTEGAAL: With joy and gratitude to our Lord, we, Jack and Dorothy (nee Attema), are happy to announce the birth of our son, PETER JACOB. Born October 7, 1981, weighing 6 lbs. 11 oz. He is a little brother for Cheryl Ann.
R.R.#3, Spruce Grove, AB

POSTMA: With joy and thankfulness to God, we, Wes and Linda, are pleased to announce the birth of our first child, a son, BENJAMIN THOMAS. He was born on October 6, 1981 and weighed 7 lbs. 12 oz. He is the first grandchild for Mr. and Mrs. W. Postma of St. Catharines, ON and second grandchild for Mr. and Mrs. J. Wikkerink of Beamsville, ON
97 Hart Ave., Winnipeg, MB R2L 0K4

STRUYK: With great joy and thankfulness to God our creator and giver of life, we announce the birth of our daughter, AILEEN GEORGINA, on November 6, 1981, weighing 9 lbs. 7 oz. A sister for Carolyn, Ann, Peggy, Adrian, Ednalene, Richard, Brenda, Ricky, Jacqueline, and Jeffrey.
"Children are a gift from the Lord" (Psalm 127:3).
George and Ada, R.R.#3, Cochrane, ON P0L 1C0

BIRTHS

VAN WELY: Rob and Rosemarie (nee Wychopen) thank God for entrusting to their care the precious gift of a son, MATTHEW CHRISTOPHER, 7 lbs. 1 oz. Born on Monday, November 2, 1981. 1st grandchild for Mr. and Mrs. William Wychopen and 7th grandchild for Mr. and Mrs. William Van Wely.
11 Deborah Dr., Grimsby, ON L3M 4J1

MARRIAGES

TOLSMA-JONGSMA: Mr. and Mrs. Jelte Tolsma, are pleased to announce the forthcoming marriage of their daughter, EVELYN ANN to EDWARD HAROLD, son of Mrs. M. Jongsma and the late Adam Jongsma. The ceremony will take place December 19, 1981, D.V., in West End Chr. Ref. Church, Edmonton, AB. Rev. G. Pols officiating.
Future address: 9738-150 St., Edmonton, AB T5P 1W4

ANNIVERSARIES

1956 1981

November 30

"As for me and my house, we will serve the Lord" (Joshua 24:15b).
The Lord willing, we hope to celebrate with our parents,

LOU and SADIE DYKXHOORN
(nee Wymenga)

their 25th Wedding Anniversary.
We give thanks to God for keeping them in his care in the past and we pray he will continue to be with them and bless them in the future.
Congratulations and love from all of us.
Children:
Charlie & Irene
Marjorie & George
Roy
Lawrence
Parents:
Mr. & Mrs. Ray Wymenga
Mrs. N.J. Dykxhoorn
We will be celebrating with open house on November 30, 1981 from 2-4 p.m. and 8-10 p.m. Best wishes only.
Home address: R.R.#1, Springfield, ON N0L 2J0

1931 1981
Hemelum, Fr. Brampton, ON

Psalm 121

On November 11, 1981, we celebrated the joyful occasion of the 50th Wedding Anniversary of our beloved parents and grandparents,

THIJS and SUSANNA HENDRIKS
(nee Zeldenrust)

We are thankful for all that God has given us in our parents and grandparents and pray that the Lord will continue to bless and keep them in his loving care for many more years.
Henk
Gay Janssens; Anthony, Terry
Harry & Margaret Hendriks; Tom, Stephen, Derek
Home address: R.R.#2, Brampton, ON

1956 1981

November 24

"As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and forever more" (Psalm 125:2).
With praise and thanksgiving to God, we are proud to announce the 25th Wedding Anniversary of our parents,

SAM and MARY VANDERFLIER
(nee Langendoen)

We love you mom and dad, and pray that our Lord will continue to bless you with many more years together as husband and wife and as our parents.
Proud children are:
Darryl & Carla
Esther
Jacqueline
Home address: 11 Juliana Cres., St. Catharines, ON

ANNIVERSARIES

1946 1981

November 19

"Happy is he whose help is in the God of Jacob, whose hope is in the Lord his God" (Psalm 146:5).
We praise God and give him thanks for our parents,

WAYNE and DIANE LANGELAAR
(nee DeRegt)

who will celebrate the 35th Anniversary of their wedding.
It is our prayer that God may continue to bless them and grant them many more happy years to come.
With love from their children and grandchildren:
John & Nellie Langelaar; Jason, Troy
Ben & Louise Langelaar; Kevin, Michael
Case & Ann Langelaar; Darcy, Angela, Melanie, Sarah
Nick & Myrna Langelaar; Clinton, Scott
Winnifred Langelaar
Home address: 33418 Rainbow Ave., Abbotsford, BC V2S 1E7

1956 1981

November 28

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in work of the Lord, knowing that in the Lord your labor is not in vain" (I Corinthians 15:58).
It is with thankfulness to our Lord, that we hope to celebrate on November 28, 1981, D.V., the 25th Wedding Anniversary of our parents,

WIEBE and JANNY POSTMA
(nee van Til)

It is our prayer that the Lord will bless them with many years together in joy and happiness.
With love from your children and grandchildren:
Eleanor & John Kuyvenhoven; Jordan, Janelle — Wingham
Betty-Ann & fiance Bert — London
Deb & Mike Siertsema — Guelph
Jim — at home
Teresa — at home
Home address: R.R.#1, Brucefield, ON N0G 2W0

Niawier, Fr. Wyoming, ON
1941 1981

November 10

We wish to announce that we have celebrated the 40th Wedding Anniversary of our parents,

ROMKE and SIEP VANDER KLOET
(nee Wybenga)

May the Lord guide them in his paths of wisdom.
Andrew & Gerda Vander Kloet; Jana, Ingrid, Marie — St. Catharines, ON
Sam & Norma Vander Kloet — Wyoming, ON
Chris Vander Kloet; Chad, Todd — Sarnia, ON
Irene & Mark Richards — Wyoming, ON
Home address: Box #326, Wyoming, ON N0N 1T0

OBITUARIES

"Let the children come unto me for theirs is the kingdom of heaven."
On July 7, 1981, it pleased the Lord to take unto himself, suddenly, and at his time, our dearly beloved grandson,

HAROLD JOHN WIKKERINK

at 13 years of age.
May the knowledge that Harold is now with the Lord comfort our children:
Gerry & Harmien
and grandchildren:
Bill, Roger, Wilfred
The grandparents:
Mr. & Mrs. J.W. Wikkerink, Box 12b, R.R.#1, Cobble Hill, BC V0R 1L0 and Mr. and Mrs. H. Siebring, 7448 Bell McKinnon Rd., R.R.#4, Duncan, BC V9L 3W8
Home address: R.R.#1, Box #15, Cobble Hill, BC V0R 1L0

ANNIVERSARIES

Neerlandia Barrhead
1931 1981

November 29

"Cast all your cares on him for he cares for you" (1 Peter 5:7).
With praise and thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

JOHN and ANNA SCHURING
(nee Elzinga)

We pray that God will continue to bless and keep them in his care.
With love from your family:
Cornelius & Lena Schuring; Hermina Hoskin (Jason), John, Arie, Anne, Trudy, Peter, Neil, Winson, David, Janet, Audrey — Edmonton, AB
Wilbert & Wilhelmina Schuring; Hermina, John, Cynthia, Hank, Lori Anne — Redcliff, AB
Mike & Jentien Yurkervich; Anne Marie, Evelyn, Donald, Karen, Marlene — Rossington, AB
Open house will be on Friday, November 27, 1981 from 2:00-5:00 p.m. at home.
Home address: 4927 - 46A St., Box 1067, Barrhead, AB T0G 0E0

OBITUARIES

"Let not your heart be troubled. You are trusting God, now trust in me. — There are many homes up there where your father lives, and I am going to prepare them for your coming" (John 14:1,2).
Suddenly on November 4, 1981, the Lord has called home to be with him our dearly beloved husband, father, grandfather and great-grandfather,

KAREL KORNELIS MAARTENSE

at the age of 75 years and after 55 years of marriage.
Survived by his loving wife Dina and his children:
Kees & Nelly Geschiere — Transcona, MB
Piet & Fien Maartense — Stoney Mountain, MB
Art & Willy Maartense — Ommoord, The Netherlands
John Maartense — Winnipeg, MB
Carl & Beatrice Maartense — St. Catharines, ON
Casey & Diane Lagerwerf — Niagara-on-the-Lake, ON
Bill Maartense — Delray Beach, FL, USA
1 sister in Holland, 18 grandchildren, 6 great-grandchildren.
Funeral services were held in Transcona Chr. Ref. Church, Winnipeg, MB on Saturday, November 7, 1981. Rev. Hanegraaff officiated.
Mailing address: 224-680 Kildare Ave., East, Winnipeg, MB R2C 3M8

1916 1981

"But as for me I know that my redeemer liveth" (Job 19: 25).
On Tuesday, October 27, 1981, the Lord took unto himself our dearly beloved husband, father and grandfather,

ANDREW VISSER

at the age of 65 years.
He is survived by his loving wife: Catherine Visser (nee Wedman)
and his children and grandchildren:
Charlie & Tinka Vandermeulen; Cathy, Chuck, Sidney, Colin
Sam & Emmy Koets; George & Karen Schoor (nee Koets), Sonja
George & Vimmie Reichert; Laurie Ann, Francis
Bill & Nellie Vanderlaan; Tanya, Martin, Paul
Sid & Wylene Visser; John, Andrew, Jenny
Ike & Bonnie Tange; Paula, Mitchell, Angela
Pete & Doreen Matthysse; Selby, Anna
He was predeceased by his parents and one sister and one brother in Holland.
Funeral services were held in the Trenton Ebenezer Chr. Ref. Church on October 29, 1981. Rev. A.A. VanGeest officiated.
Home address: R.R.#1, Carrying Place, ON K0K 1L0

ANNIVERSARIES

1931 1981
Dordrecht, Z-H Barrie, ON

November 18

With joy in our hearts and thanksgiving to God, our heavenly Father, we celebrate with our parents,

DIRK and CORNELIA VAN DALEN
(nee Huisman)

their 50th Wedding Anniversary.
We, their children, thank them for their care in raising us. We pray that the Lord will continue to bless them and keep them for each other in the days to come.
Jeannette & Jaspert Capelle; Arthur and Marg (Daniel - great-grandson), Cynthia — Churchill, ON
Rennie & Tineke VanDalen; Peter, Rob — Calgary, AB
Dirk & Lucy VanDalen; Anita, Derek, Jeffrey, Nora — Mississauga, ON
Toob & Jeanne VanDalen; Kevin — Sharon, ON
Corrie & George Laidlaw; Ian — Pickering, ON
Gerard & Rosemary VanDalen; Katrina, Alisha, Colin — Barrie, ON
Home address: 99 Duckworth St., Barrie, ON L4M 3V9

1936 1981

November 21

With great joy and thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

KLAAS and GRIETJE VELD
(nee Kok)

It is our prayer that God will continue to bless them and give them many more years of happiness together.
Ralph & Helen Veld; Grace & Pete DeHaan (engaged), Kenneth, Brenda, Richard, Wayne — York
Ben & Elly Veld; Clarence, Dana, Calvin, Tonia-Joy — Burgessville
Gerrit & Rosina Veld; Lisa, Kathy — Welland
Pete & Jane Van Duyvenvoorde; Michael, Sharon, Karen, Elaine — Beamsville
Henry & Margaret Veld; David, Carolyn — Fonthill
Bert & Margaret Kikkert; Brian, Jeffery, Richard — Grassie
Home address: 5 Hillcrest Place, Box #95, Fonthill, ON L0S 1E0

PERSONAL

Sincere, Christian lady in 50's would like to meet kind, sensitive, Christian gentleman in Ontario. Child(ren) welcome. Send full details with photo to: Box #4651, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Kunt u ons helpen de volgende personen op te sporen?
VAN DOP, Abram geboren op 9 september 1921 te 's-Gravenzande naar Canada vertrokken in 1948
EISEN, C, laatstbekende adres te Toronto, Ontario, Canada
HORJUS, Melle, geboren op 2 november 1916 te Utrecht, naar Canada vertrokken in 1954
VAN LIEROP, J.H.F., geboren op 6 februari 1949 te Helmond, laatstbekende adres te Toronto, Ontario, Canada
STOOP-VERMEER, M., geboren op 3 februari 1929, laatstbekende adres te London, Ontario, Canada
WILGEHOF, Hans, geboren op 14 juni 1944 te Amsterdam laatstbekende adres te Brockville, Ontario, Canada
Netherlands Consulate General
One Dundas Street, West
Suite 2106, Box #2
Toronto, Ontario M5G 1Z3
tel: [416] 598-2520

Weduwe, 62, zoekt kennis met serieus Christelijke man. Houdt van normaal huiselijk leven. Brieven en telefoon nummers alstublieft.
Schrijf naar Box #4653, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Classified Advertising

PERSONAL

Are you ready for a challenge? I am a 28-year-old girl and I have enjoyed my single years of travel and fun. My interests include photography, outdoor adventure and just plain good living. Give yourself a chance to get to know me. It's a good start by writing each other. I **know** you're out there somewhere...
Write to Box #4652, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

HELP WANTED

Linen Salesman
Montreal Importer and manufacturer with established lines and clientele seeks aggressive, self-motivated salesperson for Toronto and Ontario. Commission. Call: Mr. Segal **514-337-3211**, or write:
Jossal Trading Ltd.,
1480 Beaulac St.,
St. Laurent, Que.
H4R 1R7

Sales lady needed in a St. Catharines food retail store. Must be willing to work until 6 p.m. and on Saturdays. Reply by November 28, 1981 to: Box #4654, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

Second Christian Reformed Church
Abbotsford, British Columbia
YOUTH PASTOR

Large congregation, located in beautiful Fraser Valley, requires a full time youth pastor to organize and direct programs relating to the spiritual welfare of its youth. Please send enquiries or resume to Henry Lucas, 201 - 33119 South Fraser Way, Abbotsford, B.C.

Phone (604) 853-9471

The Christian Farmers Federation of Western Canada
requires a
PUBLIC AFFAIRS AND DEVELOPMENT COORDINATOR
to communicate Federation policies to government, media and the public; and to promote the Federation's existence, purpose and activities.
Candidates must demonstrate a commitment to the Christian faith.
Preference will be given to candidates with a University degree, background or experience in agriculture, and effective communication skills. Administrative abilities are an asset.
Salary negotiable, Edmonton location.

Please send inquiries to:
Mr. Lambert Tuininga, President
CHRISTIAN FARMERS FEDERATION
Box 56, Neerlandia, Alberta T0G 1R0
Phone (403) 674-4198
Please call after 5:00 P.M.

WORLD MISSIONS
is seeking applications to fill vacancies in
Nigeria
Medical Technologist • Medical Doctors
Secretary
If interested or if you know of someone whom we should contact please correspond with us.
Personnel Secretary
Christian Reformed World Missions
2850 Kalamazoo Ave.
Grand Rapids, Michigan 49560
Tel. (616) 241-6568

Christian Credit Union Ltd.
is now taking applications
for a
SENIOR CLERK

The successful applicant will take on a variety of administrative duties and will assist the Loans Office & General Manager when necessary. Some bookkeeping experience is required. Experience in a financial institution is preferred but not essential. Salary is negotiable within the range of $15,000.00 - $18,000.00 per annum. Submit applications to the Christian Credit Union Ltd. before December 15, 1981.

Christian Credit Union Ltd.
10704 - 107 Avenue
Edmonton, Alberta
T5H 0W8
Phone: 426-7165

HELP WANTED

THE KING'S COLLEGE
Faculty Positions

Now in its third year of operations, The King's College is continuing the search for additional faculty members. The College is a Christian liberal arts institution in the tradition of the Reformation.
Men and women who are able to articulate a Christian educational philosophy which includes an integrative, interdisciplinary approach to their area of specialization would meet a unique need of the College. The doctorate or equivalent is required.

Subject to budget approval, the following positions are available:

Art (Visual Arts; Art History)
French
Geography/Environmental Studies
Mathematics
Political Science
Psychology

Send applications, curriculum vitae, and references before January 1, 1982, to:

Dr. Sidney DeWaal
President
The King's College
10766 - 97 Street
Edmonton, Alberta
T5H 2M1
(403) 428-0727

Lady for full-year round greenhouse employment. Phone: (416) 643-1628.

Journey man auto body mechanic is needed for immediate employment in a clean, modern, well-equipped shop. A great opportunity for someone who is looking for a change and takes pride in doing quality work. Our area offers beautiful mountain scenery, excellent hunting and fishing as well as a friendly Chr. Ref. Church and elementary Chr. education. Call: Norm Mantel collect at: (604) 635-3929, Norm's Auto Refinishing Ltd., R.R.#3, Terrace, BC V8G 4R6

SECRETARY/RECEPTIONIST: St. Catharines area firm is looking for a secretary/receptionist with good secretarial skills and an ability to organize. Send resume to: Box 4649, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

WANTED: Urgently require a young couple to live and work on a **dairy farm** in Alberta; 30 miles from Edmonton. Must be an experienced milker and capable of general farm duties. Wages are negotiable and accommodations available. Write to: Ben Rietveld, R.R.#2, Fort Saskatchewan, AB T8L 2N8 or phone: 403-998-1400.

EMPLOY. WANTED

Single, 17-year-old, young man, seeks employment on dairy farm. Has experience with pipeline milking. Wants to learn more. Can start February, 1982. Write or phone: Peter Spyk, R.R.#3, Mallorytown, ON K0E 1R0. (613) 923-5403.

BUSINESS

Let's face it!

There is a lot of value in a family picture taken in your home. Surprise your relatives with one at Christmas.
ACT NOW!!!
and call
Mrs. Vander Munnik
at
389-9626
Hamilton

Evangelistic material in Arabic
Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:
Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

TEACHERS

BRAMPTON: The John Knox Christian School invites applications for a temporary teaching position for **grade 3**, commencing January 4, 1982. Position could possibly become permanent. Please forward complete resume and application to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7, phone: 416-451-3236.

OTTAWA: Teacher required immediately. **Biology, Mathematics, Physical Science.** Vacancy due to illness. Mature Christian Ontario certifiable. Apply: D. Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8. Telephone: 613-722-1175 (school) or 613-728-5722 (home).

FOR RENT

Clearwater/St. Petersburgh Beach area, Florida
FOR RENT: In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens, 90 minutes to Disneyworld. An ideal vacation place. **RATE:** US $240 per week and up, depends on season. For details/reservations write: P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone evenings: (416) 445-1359.

Florida: Lakeworth, Green Acres City; 6 miles from ocean; 2 bedroom. Available December, January, and part of February and March. Phone: **562-5661.**

RELOCATING?
Available immediately in Camrose, a 3-bedroom, 1,200 square feet home with full basement. Garden spot included. Would like to rent to responsible people for $350.00 a month. Stove and fridge included. Close to schools, within walking distance of city centre. Write to: Ron Nederlof, 6218 - 42nd Ave., Camrose, AB T4V 2W7 or phone: **[403] 672-4986.**

Wanted: Third girl to share furnished 3-bedroom house in central Toronto; Broadway and Danforth. $200 per month plus share of utilities. Call Anna or Audrey at: **429-3414**. After 5 p.m. call: **466-7172**. Immediate occupancy.

ACCOMMODATION

Available: shared accommodation with 2 girls in Mississauga, close to public transportation. Phone: (416) 823-2192 or write: 2557 Widemarr Rd., Mississauga, ON L5J 1M4

FOR SALE

Beamsville, ON: large, 3-bedroom, side split; 1 1/2 baths; family room; could easily be renovated into 2 family dwellings; owner will hold first mortgage at 15%. For more details write: Libby Andringa, 302 Vine St., Unit 24, St. Catharines, ON, L2M 4T3 or phone: **[416] 935-2989.**

Potatoes
Enjoy your meal with our Red Star potatoes. Yellow, beautiful tasting and dry; 75 lbs. bags. Order now while supply lasts. Call: Winona **(416) 643-3106** any time and ask for Cor.

NIET TE GELOVEN MAAR TOCH IS HET WAAR!!!
Bij R. Vis, R.R.#1, Wellandport, ON L2R 2J0 (Tel. 416-899-1548), vindt u een pracht sortering **ECHTE HOLLANDSE SMYRNA TAFELKLEDEN** in diverse maten en kleuren. Wat kunnen uw lange winteravonden nu gezellig worden.

Nation wide advertising
An ad in C.C.
goes a long way!

TALK IS CHEAP
in Calvinist Contact
Family Announcements
Share your family's joys and sorrows with your hundreds of friends and relatives across the country.

Family Announcements:
When you cry, your friends cry with you.
When you are happy, your friends share in the joy.

Classified Advertising

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

Broiler farm for sale: 29,000 basic broiler quota plus 5,000 class 2 quota; new house and two barns in excellent condition; on four acres land; in Woodstock area. Tel.: (519) 423-6675.

REAL ESTATE

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A film review

"Whatever happened to the human race?"

"Whatever Happened to the Human Race?" **The films. Produced by Jim Buchfuehrer. Text and narration is by Francis A. Schaeffer and C. Everett Koop, M.D.** *An Action Alternative Handbook* **Francis Schaeffer, Everett Koop, Jim Buchfuehrer, Franky Schaeffer V.**
Franky Schaeffer V Productions, Carmel, CA.

These five full films make a good philosophical and emotional case against abortion and euthanasia. In the Franky Schaeffer style, they make a strong statement both visually and in words.

The first two films deal most directly with the horrors of abortion against the background of stark images such as garbage dumps and baby dolls on a conveyor belt passing through quality control. The third and best film deals with how we can respond. The last two films look at the philosophy that has created the loss of meaning in the human race today.

Although the film does not portray the horror of an aborted child directly there are many scenes that are used to bring out the absurdity of abortion. The contrast, for example, is effectively made between a medical team working around the clock to save an unborn child while in the same hospital abortions are performed routinely.

Some of the methods used by films are so stark and simple that there is little room for feeling. They border on being propaganda in their harshness.

The last two films will undoubtedly be a surprise to anyone who attends the series. Instead of further discussing abortion, they take a hard look at the philosophy of modern man. That's a tough subject under any conditions. However even though a film is not the best place to talk philosophy, Francis Schaeffer does it well. He makes the complex understandable.

Watching a film is usually considered a form of entertainment. That can head to a passive response. It is easy to watch a film series such as this without being motivated to act on it. In part that is because it puts the emphasis on establishing a case **against** abortion and euthanasia. The argument for a response is not as well made. Further, it would have helped had there been a Christian political scientist and Christian social worker to fill out the argument. The issue of the role of government and a description of the type of support services necessary are not dealt with in much detail in the film. It is precisely here where we can be most active.

The Action Alternative Handbook does fill in some of these gaps, and is a welcome addition to the films. The arguments for involvement are more precise, the suggestions for action more detailed and the usual questions about abortion answered fairly well. This book is essential follow-up for anyone going to see the films. It will prevent us from saying "But what can I do?"

The absence of a specialist in politics and social work is again evident. Perhaps the gap can best be summed up in this way: We can share in our opposition to abortion but how should the law be written and how can we best deal with the mothers of unwanted children in society?

It is one thing to join the opposition to abortion but equally important is our personal response to the parents and the unborn child. This book provides an excellent start for much action. The films and the book together can help several among us learn and do more in defense of and support of the unborn.

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Speciale groepsreis voor bejaarden naar Fuengirola aan de Middellandse Zee, aan de zonnige zuidkust van Spanje. Deze reis is onder leiding van Ds. en. Mevr.R.W.Popma. Hollandse kerkdiensten, Hollandse bibliotheek, enz.
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EVENTS

Puerto Rican evangelist to lecture at Calvin

Puerto Rican evangelist and missiologist Dr. Orlando E. Costas will serve in the 1981-1982 multicultural lectureship program at Calvin College, Grand Rapids, Michigan, following the visit last year of the first such lecturer at Calvin, the noted black theologian from South Africa, Dr. Allan A. Boesak.

Dr. Costas, who is professor of missiology and director of hispanic studies at Eastern Baptist Theological Seminary in Philadelphia, will make three separate visits to Calvin this year to get acquainted with the students and staff and to present three public lectures on the general theme, "The other church: Oppressed minorities in American Christianity."

Dr. Costas' three public lectures at Calvin College will be open to the general public without charge. They all begin at 7:30 p.m.: Friday, December 11, in Gezon Auditorium, "Ethnicity, pluralism, and racism in American church and society: A minority perspective." Monday, February 22, in the Commons Lecture Hall, "Minorities in a dominant society: A theological challenge." And Monday, April 26, in the Commons Lecture Hall, "Survival, hope, and liberation in the minority church: An hispanic case study."

The Multicultural Lectureship Program at Calvin arises from the growing awareness that Christian discipleship is not limited to expressions of the sort that are found in the dominant cultures of the nations of Europe and North America. The College seeks to engage leading Christian thinkers to staff this lectureship, whose cultural backgrounds are different from the dominant background on the Calvin campus, to teach courses and provide lectures during the academic year.

Parochial schools abolished in Zimbabwe

SALISBURY, Zimbabwe (E-P)—Prime Minister Robert Mugabe has ordered abolition of so-called community schools as well as private and parochial education in Zimbabwe, Review of the News reported on September 12.

According to the Associated Press, Mugabe says his reason for doing this is "to see blacks outnumber whites" in the schools. The former British colony of Rhodesia has seven million blacks and about 200,000 whites. Some 1,800 whites flee the country each month. A one-time supporter of the terrorist leader who assumed office less than 18 months ago has protested Mugabe's move as a plot to indoctrinate children with Marxist philosophy.

Is resistance growing? Former Prime Minister Ian Smith has told the press that Mugabe is about to put to use a North Korean trained brigade of 5,000 men to help stamp out any vestiges of opposition to his one-party rule. "We seem to be slipping into the communist camp," Smith protested.

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LET'S PLAY CHESS

Editor: Pete Layer

CORRESPONDENCE CHESS RESULTS

FINALS 1979

J. Eisen 0 J. Vander Geest 1

Congratulations to Mr. J. Vander Geest who is the winner of the **Calvinist Contact** Correspondence Chess Championship held from 1979-1981. Mr. Vander Geest won all the four games he played, two in the preliminary and two in the final round. A prize awaits you for your successful efforts despite tough opponents and mail strikes.

The other finalists were: J. Eisen 1 pt., and G. Otten 0 pts. Black won 2 games, White one. The average number of moves per game in the Finals was 17. Watch for the exciting deciding game in a later issue of **Calvinist Contact**.

GROUP 1981

W.L. Boer 1 A. De Weerd 0
M. Apitius 1 W.L. Boer 0

Two contestants have played all their games. M. Apitius 1/1 (100%) W.L. Boer 2/3 (67%) are in the lead for the finals.

GROUP 1982

Please add the name of Mr. W.L. Boer, Simcoe, Ont. to the 1982 list of correspondence players. He was accidentally left off the list which appeared in the Oct. 30, 1981 **Calvinist Contact.**

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CALENDAR of EVENTS

Ontario

Nov.21	Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.
Nov. 21	Fall Harvest Bazaar of the Stratford District Chr. School at the Kiwanis Community Centre, Lakeside Dr., Stratford. 10 A.M.
Nov. 21:	Fruitland John Knox Memorial Chr. School will hold its annual bazaar on Saturday, Nov. 21, from 10 a.m. to 7 p.m. (at the school). Auction will start at 7 p.m.
Nov.21	Organ recital on the Kral Wilhelm organ in the Grace Chr. Ref. Church of Scarborough by Henry Hageman.
Nov. 26:	Annual Convention of the Christian Farmers Federation of Western Canada. Theme: Technology in Agriculture. To be held at the Lacombe Memorial Centre, Lacombe, AB. Beginning at 8:30 a.m. Banquet at 8:00 p.m. Dr. Russell Savage, speaker.
Nov.27	Curriculum Development Centre Annual Meeting. Dr. Gordon Spykman will speak on the topic "Schools and Society". Time 8:00 p.m. Location: Toronto District Christian High School, 7900 Kipling Ave., Woodbridge, ON.
Dec. 9	Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.
Dec.20	Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.
Dec. 19	20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Rehoboth Christian Reformed Church on Scugog St. in Bowmanville at 8 o'clock. Organist Mr. Andre Knevel.
Dec. 23	20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Willowdale United Church on Kenneth Ave. (behind the Nortown Shopping Centre) at 8 p.m. Organist Mr. Andre Knevel.

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Nov. 11: Woodstock: contact Mrs. Cheri Buiter (469-3582)
Nov. 19: Burlington/Waterdown: contact Mr. Bill VanderKruk (689-6984)
Nov. 27: St. Catharines: contact Mrs. Bep Koole (562-5771)
Nov. 28: Brampton: contact Mrs. Hermina Dykxhoorn (791-0906)
Nov. 27: Owen Sound: contact Mr. John VanderPloeg (376-8344)
Nov. 27: Georgetown: contact Mr. S. Adema Sr. (877-3352)
Nov. 27: Barrie: contact Mrs. Barb Duiker (726-0745)
Bowmanville/Oshawa: contact Mr. John Hull (623-1335)
Belleville: contact Mr. Bert Hielema (478-6837)

BACK TO GOD HOUR RALLIES

Dec. 11, 12, 13: Chatham/Sarnia, with Rev. J. Vreeman.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Nov.20	Wed.Nov.18	Fri.Nov.13-10a.m.	Wed.Nov.11-noon
Fri.Nov.27	Wed.Nov.25	Fri.Nov.20-10a.m.	Wed.Nov.18-noon
Fri.Dec.4	Wed.Dec.2	Fri.Nov.27-10a.m.	Wed.Nov.25-noon

Books

Finances

Tax guide for the everyman

The New Canadian Tax and Investment Guide; Henry B. Zimmer; Hurtig Publishers, Edmonton, AB, 1980; hc, 262 pp., $14.95. Reviewed by Harry Houtman, Christian Stewardship Services, Toronto, ON

A book for people earning more than $25,000 should be popular in the Reformed community. It outlines in detail the many ways of legitimately decreasing income taxes and increasing a person's assets.

The book begins with more common tax matters relating to such benefits as company pensions, company cars, group insurance, and eventually discussing difficult concepts of holding companies, roll-overs, tax deferrals, and income splitting. With its glossary, extensive listing of contents, and many headings within chapters, it is both readable and easily used as a reference book. The excellent **Guide** is loaded with clear examples, and dozens of sample calculations. It is very educational and sometimes even humorous.

For owners of businesses, including farmers, there seem to be endless ways of arranging financial affairs for greater family benefit. Employees can even learn ways of saving tax by negotiating more or different benefits with the employer for mutual benefit.

Mr. Zimmer is very well qualified to write this book, since he is not only an accountant, but also a tax expert and frequent consultant and lecturer on these topics.

This up-to-date, thoroughly Canadian book would be excellent reading for anyone who has his or her own business, or who is involved as a shareholder in a family business, or partnership, and for tax advisors. I would also recommend it highly to accountants, lawyers, and other advisors who may not have an up-to-date overview of all the tax and tax-savings plans available.

Reformed Christians can benefit from inspirational biographies

William Carey, Father of Modern Missions by F. Deaville Walker; Moody Press, Chicago, 1980 (rpt of 1925 edition); 256 pp.; R. G. Mitchell, Willowdale, ON;
The Autobiography of Charles Finney, condensed and edited by Helen Wessel; Bethany Fellowship, Minneapolis, 1977; 230 pp. Reviewed by Rev. John Bolt, Calvin College.

The reading of inspirational biographies is, I believe, much neglected among many Protestant and Reformed people. Perhaps it is an over-reaction to the Roman Catholic practice of venerating saints which makes us uneasy about using the lives of great Christians for example and inspiration.

Whatever the reason, I am convinced that the reading of Christian biography is a necessary and helpful means of spiritual growth. Discernment must of course be exercised, not all biographies are of equal value, as is illustrated by the two volumes under review.

Both volumes are reprints (the second one an edited condensation as well) of classic biographies of two great missionary-evangelists.

William Carey (1761-1834) was a shoemaker by trade who, upon his conversion, felt called by God to become an itinerant preacher. To equip himself for the task Carey read voluminously and taught himself Latin, Greek and Hebrew as well as Italian, Dutch and French. Called by a Baptist congregation "to the work of the ministry ... to preach the gospel wherever God in his providence might call him," Carey became increasingly conscious of the need to proclaim the gospel to the nations. To persuade reluctant ministerial colleagues of the urgency of this need Carey wrote his famous "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens" in 1792, and founded the "Particular Baptist Society for propagating the gospel among the Heathen" in October of that same year.

The book is a stirring and inspiring account of how Carey, overcoming enormous obstacles and even hostility to his missionary zeal, went to India and as a scholar, linguist and translator as well as influential missionary statesman, changed the course of church and mission history. This is biography as it should be and I heartily recommend it.

The second volume is an autobiography of Charles Finney (1792-1875) said by many to be America's greatest evangelist. It is far less readable (even a bit boring) and Finney's theology and practice are not very instructive for a Reformed reader. Finney's reliance on the spirit rather than careful study of scripture and theology is a marked contrast to William Carey's approach.

A sample may be worth quoting: "I had not taken a thought with regard to what I should preach. Indeed this was common with me at that time. The Holy spirit was upon me, and I felt confident that when the time came for action I would know what to preach ... The spirit of God came upon me with such power that it was like opening a battery upon them. For more than an hour, and perhaps for an hour and a half, the Word of God came through me to them in a manner that I could see was carrying all before it."

In short, I recommend, even urge, Reformed Christians to read and be inspired by the life of a great servant of God, William Carey. That Charles Finney was used by God, I do not dispute; his autobiography is, however, in my judgment, mostly useful for church historians interested in American revivalism.

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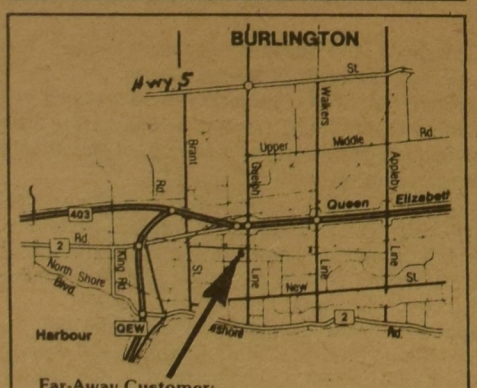

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